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WOODSTOCK LETTERS

Vol 78 - Year 1949

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THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXXVIII

WOODSTOCK COLLEGE

1949

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THE WOODSTOCK LETTERS

VOL. LXXVIII, No. 1 FEBRUARY, 1949

FOURTH CENTENARY OF THE EXERCISES*

VERY REVEREND FATHER GENERAL

A few years ago we solemnly commemorated the fourth centenary of the religious profession of the pioneer band of the Society, and the solemn pontifical approbation of her Institute. And, now, once again, on the 31st of July of this present year, the fourth centennial of the first approbation of the book of the Spiritual Exercises by the Holy See takes place. Consequently, we feel compelled by many weighty reasons not to pass over such an occasion without a word.

First of all we are compelled by an obligation of gratitude toward the divine Goodness, Who has deigned to bestow on the Society such a help as the Exercises. By them, God has instilled and constantly renewed the genuine Ignatian spirit in the first companions and their successors over four centuries, since everyone agrees that it is principally by the Ignatian Exercises that the Society communicates to her sons her strength, her character and her image. Then, too, God has also granted to the Society through this one special practice a great part of her success in leading souls to a perfect imitation of Christ.

Another reason for gratitude is that the Apostolic See itself has through the passing centuries heaped

* A letter of Very Reverend John Baptist Janssens, July 2, 1948, to the entire Society.

great praise, approval and commendation on the Ignatian Exercises; so much so that a man could rightly assert that no other book could be found that was the recipient of so many earnest pontifical approbations.

We recall with tender memory the first approbation, when St. Francis Borgia "showed these Exercises to Paul III, to have them examined and then approved by the authority of the Pontiff himself, that all the envy aroused against the Society might be completely eradicated". To this petition of St. Francis, Paul III in his apostolic letter, "Pastoralis officii cura," dated July 31, 1548 replied, that he had found that Exercises of this kind, "drawn from the Sacred Scriptures and from experience in the spiritual life, and full of piety and holiness, were and would be very useful and helpful for the edification and spiritual progress of the faithful". "Wherefore", he went on, "we approve the aforesaid Exercises and everything therein contained, we praise them, and bestow on them the protection of this document. Moreover we earnestly urge in the Lord each and every Christian of both sexes wherever they may be to make use of such pious documents and Exercises and to seek prayerfully to be instructed in them".

To this approbation there are joined countless others; as, for example, when the Roman Pontiffs in their Apostolic Bulls number the Spiritual Exercises among the chief means for the Society to achieve her end, when they commend unceasingly the use of the Exercises to the regular and secular clergy, to seminarians and to the rest of the faithful, when they enrich pious retreats with treasures of Indulgences, when they praise the marvelous supernatural efficacy of the Exercises, and, finally, when the Supreme Pontiffs themselves before their elevation to the pontificate have made the Exercises and, showing the way by their own example, have introduced their use into the Apostolic household.

All the praise which I have mentioned, reiterated

over a period of four centuries, we find collected together in the documents of the more recent Pontiffs, so that it is very difficult to bring forward any new praise of the Exercises and any more effective encouragement by which the faithful, and especially the sons of the Society, may be aroused to esteem the Exercises, love them and by faithful study reduce them to practice.

The Supreme Pontiff, Pius XI, while prefect of the Ambrosian Library, had already produced a beautiful work on the Ignatian Exercises. In 1922, when the fourth centenary of St. Ignatius' writing of the book of the Exercises was commemorated, he, by his Apostolic Constitution, "Summorum Pontificum", declared and appointed him the heavenly patron of all retreats. Moreover, on that occasion, he sent Fr. Ledochowski the Apostolic Letter, "Meditantibus Nobis", retelling the praises of the Exercises. In the year 1929 when the solemn celebration was being held for the sacerdotal jubilee of the Pontiff himself, he published the Encyclical Letter, "Mens Nostra", by which he declared the importance of the Exercises and their suitableness for different classes and ages of men, and also commended with weighty words the following of the Ignatian method.

And no less mention should be made of the repeated testimonies and approbations given by Pius XII, now happily reigning. In public documents and in the Apostolic Letter, "Nosti Profecto", reiterating all the former tributes, he has unhesitatingly attributed to the Spiritual Exercises, the more valuable portion of the harvest gathered by the Society of Jesus in the Church of God.

All these commendations should urge us on to render an humble and ardent thanksgiving to God and to Christ's Vicar. So, too, they ought to give us incentives for expending all our strength to gather more and more of the riches of this treasure for ourselves in our yearly retreats, and to communicate these riches to more and more of the faithful. Truly, "the

Exercises enjoy wonderful efficacy in obtaining amendment of life, perseverance in good, and in imparting new strength to the soul beset on every side by the dangers of the world and by so much that can lead souls astray."

I can say no more on this subject. You are all most strongly convinced that the Spiritual Exercises of our Holy Father, as the twenty-eighth General Congregation puts it, are even today the most important ministry of all, "one which we should employ daily to greater advantage, for our own salvation and perfection, as well as for the salvation and perfection of others, especially of priests and lay apostles."

Let us, now, come down to some practical points. First of all, I would like to make this recommendation, that on the occasion of this centenary, both in our public reading in the refectory and in private, certain writings be reread and considered anew. Such, for example, is the letter of Venerable Father Roothaan, "On the Study and Use of the Spiritual Exercises", or the letter which Father Ledochowski wrote, "On the Spiritual Exercises for Ours", or the other writings of the Generals, which indeed are not unknown, but, due to the weakness of human nature, are forgotten and then gradually and imperceptibly lost sight of.

It will be helpful to recall in general from these documents a few ideas, which now seem to be of the utmost importance.

We should especially give our attention to a fact, which the experience of many generations has very clearly taught us. The Exercises, all other things being equal, will produce more and more fruits, in direct proportion to the fidelity and generosity with which we have followed the book of our holy Father. And this is true, whether there be question of giving the Exercises to Ours, or of making them privately, or of conducting them for externs.

When it is a question of Ours, there is no reason for me to delay longer on the matter. Of course, our

holy Father himself, in keeping with his wide experience in spiritual matters, highly recommends that the Exercises should be adapted to each one's strength, age, maturity and gifts of grace and nature. However, if that necessary adaptation of the Exercises is made to suit, as far as possible, the condition of individual souls, still there are certain essentials which must ever be preserved, since, lacking these, the Exercises would cease to be truly Ignatian. There can be various methods of making some of the Spiritual Exercises; but, there is only one Ignatian method. This is, quite often, if we may make an humble judgement, more efficacious than others, and certainly one which should be followed by Ours for their own profit as well as for that of others.

Those essentials, which we should preserve as perfectly as possible when we ourselves make the Exercises or when we give them to Ours, seem to be just these: a) That we lay aside all concern for matters otherwise praiseworthy, and devote ourselves to God alone, and follow the order of the Exercises as they are set down for us.

b) That the soul itself treat with God and be acted upon by Him without allowing the heedless hand of man to disturb that holy communication; therefore, let the points, if they be explained or proposed, be brief, substantial, and helpful to meditation and prayer. Certainly, they should never take the place of the exercitant's own consideration nor abbreviate the time of intimate communication with God, even when the prayer is barren, and beset by tedium and aridity.

c) That, with all due respect to the adaptation mentioned in the eighteenth Annotation, those who are eager "to profit in every possible way" should make the Exercises "in the exact order in which they are set down", omitting nothing from the meditations and contemplations which are proposed as necessary in the book of the Exercises. For example: after the consideration of the Foundation, the Exercises on sin and hell in the first week are essential; likewise,

together with the contemplation on the Kingdom, and the special contemplations on the mysteries of the second week, the Exercises on Two Standards, on the Three Classes, and the consideration of the Three Degrees of Humility are to be included; and in the same fashion, after the mysteries of the Passion and Resurrection, or along with these final mysteries, the Contemplation for Love is to be added.

By no means do I intend to deprive anyone of that freedom, which the Directory grants him, of choosing various subject matter. But in the Directory, there is question of the more advanced, and those, as is clear from the context, I would say are the Fathers who have finished the third Probation, and have already devoted themselves to works of zeal. Since, however, we are dealing with the Exercises given to Ours in the houses of formation or in the time of the regency, and likewise, since the Coadjutor Brothers are to be directed, we should in no way depart from the procedure prescribed by the book of our Holy Father.

Not without reason have I thought to insist on these three points. For I find that there are some who, affected by the oppressive excess of labors in our times, tend to retain some outside activity during the time of retreat. Let both subjects and superiors, even those of higher office, except in the rare cases when the strict obligation of the higher law of charity requires otherwise, free themselves, for a few days, from all concern for their ministry or office. In the meanwhile, they can entrust their flocks to God. For we are not an indispensable instrument of God, and others will be ready to act if some soul should require prompt assistance. During this time, Ours should not hear the confessions of externs nor be called to the door. They should not go out of the house, nor write nor rereceive letters, unless they are absolutely necessary; they should not confer with subordinate officials. But rather, let them follow the advice of Our Holy Father and retire to a more secluded room. Better still, if

they find it difficult to attain complete solitude in their own house, let them go to another.

To safeguard this perfect recollection, it will be of no little advantage to us to foresee and provide a suitable time for making our retreat. For, if the Superior and a good number of Fathers from one house put off their retreat until almost the last month of the year, it will be rather difficult to set aside all other occupations. Who fails to see, in this instance too, how profitable is that order in our work, combined with suitable planning, which I have recommended elsewhere?

I see, too, that not a few Instructors of Tertians and Directors of the Exercises are afraid to impose on Ours the burden of a meditation lasting an hour, or almost an hour, several times a day for eight successive days. They are afraid, they say, of overtaxing them. But there is a difference between weariness of the body and head, and repugnance of the will and senses. I fear that the latter frequently hides under the guise of the former. The Director, according to the Second Annotation, should proceed without scrupulosity or artificial straining for emotional effect. He should propose suitable points, which briefly furnish sufficient and solid matter. Moreover, if there are many listeners, the matter should sometimes be susceptible of more than one method of meditation. For one man is more disposed to intellectual reflection; another inclines rather to pious affections. One finds more fruit in a certain text; to another the second method of prayer is more congenial. It is frequently possible for different methods to be applied to the identical subject matter. Do this, and the shorter points and the longer meditations or prayer will not tire the nerves and mind so much as excessively long conferences. For, after these, the subject has been exhausted and consequently the very brief prayer that is left becomes barren. It is often harder on the senses to meditate for a longer period; greater patience, greater perserverance is required, when God does not grant

more abundant grace of "consolation". But this is the very thing St. Ignatius foresees in the Thirteenth Annotation. There he says that we should never on this account, fall away from the complete, faithful service which the Twelfth Annotation recommends. On the contrary, how much more fruitful will be the Exercises given to Ours, if, in place of a series of sermons, into which, alas, they sometimes lapse, they proceed according to the true method of our Holy Father, set down in the Second Annotation.

I am amazed and saddened when I hear—and not from one quarter only—that there are some Fathers of the Society who, under the pretext that they must accomodate themselves to the spirit of the age, have actually abandoned the Exercises of St. Ignatius. In their stead, they offer a different series of conferences and meditations, a series good in itself, but foreign to our Exercises. No one doubts that meditation on the lofty and fecund mysteries of our faith is extremely profitable. I refer to meditation on the divine life within us, on the Sacraments by which that life is infused and nurtured, on the Holy Sacrifice of the Mass, on the Mystical Body of Christ. Who fails to recognize how necessary these subjects are, and how calculated they are to inflame the soul and unite it with God? But the Exercises of our Holy Father have another end in view; they should prepare and dispose the soul in a manner which is efficacious and free from any deceit of self-love or vain emotion, to be able to seek God sincerely and find him truly. Indeed the purpose of the Exercises is "to conquer oneself and regulate one's life and to avoid coming to a determination through any inordinate affection." The Ignatian Exercises are made that the soul, when it has completed them, may more intimately and fully enter into the "unfathomable riches of Christ", including those which it has merely touched upon in the Exercises, and which it by no means explicitly examined during that time.

The method of giving the Spiritual Exercises to

externs is now being treated, according to the mind of the Twenty-Eighth General Congregation, by the revision of the plan of the Instructio. I hope that this can be sent to the Provinces within a short time for a testing.

Nevertheless, I think it useful to apply briefly, even to the Exercises given to externs, the three aforementioned points, which, I have implied, should be observed in the Exercises for Ours.

First of all, then, the exercitant should recollect himself as perfectly as he can and putting aside all outside activity or distraction, deal alone with God alone. Assuredly, there will be different degrees of silence, whether external or internal, that we can prudently and profitably demand. But, in these present times, we should be careful not to be too quick to tolerate excessive ease; frequently, we can demand much more than we think. For the divine grace, in its action upon souls, even those whom we do not rate too highly, often draws them on to higher things far more effectively than we suspect. How often do we lack that holy daring of an apostle which achieves much more, because, trusting completely in God, it seeks much more! Among young and old, there are more than we think, who, if they receive a kind invitation and the guidance of a firm hand, are ready to spend five, six or eight days in perfect silence and seclusion. Moreover, they will refrain during this time from tobacco and wine, or give themselves faithfully to other mortification. On the other hand, the Director of the Exercises who seeks very little, accomplishes very little; and the easier the Exercises become, the less valued they will be.

The second point is the same one, *mutatis mutandis*, that I spoke of in regard to Ours. The Exercises are not given nor are they preached; they are made. It is essential that he who makes the Exercises should exert himself. From this it follows, as the old Directories make clear, that not even with the less educated can we completely omit some consideration or medita-

tion or prayer that is truly personal and individual. For those of less aptitude this prayer will be shorter and less demanding; for those more proficient it will be more extended and concentrated. At any rate, the more fully we can live up to the standard our Holy Father proposes to us, namely, many Exercises of one full hour of meditation or other mental prayer, as well as the examinations of conscience and other private reflection, the more fruitful, other things being equal, will be the outcome.

The third principle is that all the Exercises of our Holy Father be proposed to the exercitant in their totality and in the proper manner, even if he be a layman, insofar as his disposition and capacity permit. No one of us is unaware that the Spiritual Exercises, according to both the letter and the spirit of the book itself, should be adapted to the various types of retreatants, and, if possible, even to the various individuals. The number and the the nature of the Exercises to be given, the manner of making them, and Additions and Annotations to be insisted on and the extent of the insistence, these and other similar points depend on the age, constitution, antecedents, personal disposition, liberty and leisure of the exercitant. I cannot approve of those (I believe they are few) who declare that they give the same Exercises in the same way to everybody. Quite properly do we and our retreat-houses lose favor with externs, when the same Exercises are proposed to assembled workers and to more educated men, to youths seeking to know their vocation and to members of Catholic Action units, to doctors and to soldiers, to secular priests and to religious. Assuredly, it is the same Christ that all must follow, but not in the same way.

Those fall more easily into the other extreme, who believe in such an adaptation of the Exercises that in the end they falsify them, proposing some pious and useful considerations, which are not the Exercises of our Holy Father St. Ignatius. Such considerations can surely be of use; but they fall far short of the

wonderful and unique efficacy of the method that is truly Ignatian. Is it not sad that matters have reached such a state that in one or two districts certain diocesan priests, who have themselves gone through the Ignatian Exercises, are beginning to give them and to follow them more faithfully, more fruitfully, and more to the satisfaction of the faithful than many members of the Society? From another quarter, we hear of the growing success of a certain band of diocesan priests, who, having been taught thoroughly by the Society the manner of giving the Exercises, propose to their fellow priests and the laity the "pure" Exercises, as they themselves put it. And this is for a period of many days, while perfect silence is being observed. And in the same region, Ours, offering rather the absolute minimum to the exercitants, and adapting quite freely and extensively the method of our Holy Father to the modern mind, see their efforts enjoy a diminishing success day by day. Is it not distressing, when, as I see is happening in one locality, Ours abandon the Exercises to take ministries proper to the diocesan clergy, while the diocesan priests, leaving Ours behind, as if they were their substitutes, hasten to give the Exercises in various places? Is it not true that in the Church "there are varieties of ministries?" Is it not our task, according to the design of the Holy See, to devote ourselves with a special fidelity to giving Spiritual Exercises, and, more specifically, those that are Ignatian? Yet, we hear complaints from an increasing number of Bishops and Religious Superiors that the Fathers of the Society no longer explain the Ignatian Exercises.

But, to return to the question of the genuine and complete Exercises, in some places men and, especially, modern youth do not like to hear anything about detachment from creatures, about sin, and particularly about hell. Now, let not the man who thinks that on this account these topics should be set aside, claim that he is proposing the Exercises. Let him acknowledge that he is giving conferences or sermons on

some worthwhile subjects, as I mentioned above when treating of Retreats for Ours. But this is not the Ignatian way, which is more difficult perhaps, but also more secure and efficacious.

Surely, the man who intends to omit the exercises on sin and eternal punishment in giving the First Week to externs is guilty of departing from this Ignatian method. So, too, is he who, if the Retreat is longer, corrupts the very essence of this great work by trying to gloss over the contemplations on the Kingdom of Christ and on Two Standards, together with the Three Degrees of Humility. For these contemplations lead the soul to perfect self-renunciation, and, so, render it ready and eager to choose whatever it sees to be more perfect and more pleasing to God. As Father Nadal used to point out, "Each individual exercise points, in a certain way, at the life of the counsels." And what, I ask you, is more profitable and more necessary for the men of the present generation, especially those who are distinguished by their wealth or talent, and what is more essential for the young men who are planning their futures, than meditation on the renunciation of wealth and worldy honor? Are not the causes of the evils which weigh heavily on almost every part of the world today to be found in a detestable and accursed hunger for gold, and in its consequence, passion for power? What better antidote is at hand for the uncurbed materialism which racks the mass of humanity with poverty and servitude, and incites one nation to armed conflict against another? The measure of our progress towards true and lasting peace will be the number of men who turn away from greed and selfishness.

Just as the man who would pray the Divine Vengeance to strike down the sinners of our time with "fire from heaven" would be far from the true spirit of the Sacred Heart, so, on the other had, he who fails to preach that the Cross of Christ is a burden that must be borne, and that everything must be

renounced for the Kingdom of God, would be yielding to human respect rather than serving the cause of the Gospel.

We hear emphatic declarations on every side that now is the time when Catholics must profess in word and deed not a part of the doctrine of Christ, but the whole doctrine, unadulterated and entire. Now, this is precisely the end of the Exercises; to follow Christ, not with meaningless phrases, but with hard and strenuous work; not merely to the breaking of the bread, but also to drinking from the chalice of His Passion.

Therefore, let us shake off that timidity and weakness which confine to a bare minimum our hopes of the fruit of divine grace in souls. Let us, rather, not hesitate to indulge in confidence and a holy daring. It is certain, of course, that the Divine Providence does not expect the same from everyone, even as It does not offer everyone the same amount of grace. Nevertheless, if we are to believe our holy founder, there are many souls whom God destines to far greater and higher things than we dare surmise.

The experience of a richer spiritual harvest has confirmed the expectations of those of Ours who, in certain Provinces, have trusted to the greater generosity of the exercitants, and have given even to youths and men of the world a longer course in the Exercises, during which silence was more perfectly kept and a longer period of time was assigned to private meditation.

I exhort all of Ours by the love of our holy father Saint Ignatius, which is our bond of union, to follow closely in his footsteps, and diligently, on the occasion of the annual retreat of eight days, to experience personally the full and unadulterated flavor of the Spiritual Exercises. Our father Saint Ignatius experienced their amazing power himself in his own soul. Moreover, during the whole period of training and especially during the Tertianship, we must make a careful study of the Exercises. We shall find aids

for this in the historical information, concerning the manner in which the Exercises were first given, which we now possess in published form; in the reading of the most important commentators; in the information received from those Provinces where the giving of the Exercises to externs flourishes more vigorously, or where there is a tradition of ripe experience in their use; and in the advice obtained from our more experienced priests who are engaged in this ministry.

Whether, then, we desire to provide human society, sick as it is in body and mind, with more successful remedies, and to bring back the wandering multitudes to the mansions of the Father, or to help those souls which aspire to walk more perfect paths, or whether we wish to repair the losses which our Society, in more than one place, has suffered either through the inclination of fallen nature, or from the harsh circumstances of war, dispersion, poverty, and persecution, we must go to the Spiritual Exercises and draw forth for ourselves that spirit which our holy father used to call "the internal law of charity," and, thereafter, spread it abroad among the rest of men. Without this spirit, little use will be found in rules and external government; with it, and because of it, the Society will everywhere awake to new life and easily confront the new circumstances which may arise, and be ready for new and more difficult ministries. And our fathers and brothers, permeated and renewed each year with the true spirit of the Exercises, will freely return to that admirable spirit found in our first fathers, which so many of Ours, especially the younger men, desire to flourish once again in the Society more fully and more vigorously.

THE LOS BANOS RAID*

MAJOR EDWARD M. FLANAGAN, JR.

On 3 February, the Division Commander had been ordered to attack, as soon as possible, the Japanese internment camp at Los Baños, and to free if possible the 2,147 civilians and prisoners of war held there. At this time the Division was just arriving on Tagaytay Ridge and possessed little territory which it could call its own, so it was not until 19 February, when the fall of Nichols Field and Fort McKinley seemed imminent, that the Division Commander could think about Los Baños. The camp at this time was some fifty miles behind the Japanese lines and was closely guarded. . . .

The operation was divided into five phases.

Phase I included the secret planning and reconnaissance performed by Division Headquarters prior to alerting the participating troops. Because units which were to participate in the Los Baños operation were heavily engaged in the bitter fighting on Nichols Field, they could not be withdawn to plan and study the operation.

Phase II. During this phase of the operation, the Provisional Division Reconnaissance Platoon, reinforced by Filipino guerrillas infiltrated in native *bancas* across Laguna de Bay, into and around the camp to the landing beaches, the drop zone, and located and silently destroyed as many sentries as possible.

Phase III was the parachute assault by B Company of the 511th Infantry. The purpose of this operation

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* This article is Chapter Ten of Major Flanagan's *The Angels. A History of the 11th Airborne Division, 1943-1946*, published at Washington, D. C. in 1948 by the Infantry Journal Press. Father Edward J. Dunne, S.J., former chaplain of the Angels, called our attention to the work and obtained permission from Colonel Joseph I. Greene of the Infantry Journal to reprint the Chapter. The *Letters* are grateful to Colonel Greene, Major Flanagan, and Father Dunne. Among the 2,147 internees at Los Baños were more than three hundred priests and religious, including eighty-seven members of the New York, New England, and Maryland Provinces.—Editor.

was to place a fighting unit of some force as close to the camp as possible so that it could enter quickly and prevent the Japanese authorities from slaying the internees. If they could accomplish this mission quickly, they were then to organize the internees for evacuation and prepare them for the arrival of the amphibious force.

Phase IV was the amphibious attack by the 1st Battalion of the 511th Parachute Infantry, less the jumping B Company, and the evacuation of the internees to safety behind the American front lines.

Phase V. It was computed that between 8,000 and 15,000 Japanese troops were within four hours' march of the camp, available to counterattack. (The accuracy of these computed strengths was borne out two months later when this area was once again attacked by the 11th Airborne and the 1st Cavalry Divisions in the campaign to free Southern Luzon.) Phase V was to prevent the counterattack. This was a diversionary ground attack in force with the dual mission of first, blocking the Santo Tomás route of approach, and second, attacking along the south shore of Laguna de Bay to meet the amphibious force and provide an escort for the ground evacuation of the internees along this route, should it prove impossible to evacuate all by water.

Phase I

Ever since the original assignment of the rescue mission on 3 February, the intelligence section of Division Headquarters had been gathering information about Los Baños. Guerrillas and natives from the area were questioned interminably and fragments of each interrogation were pieced together until around the 15th, Butch Mueller, the G-2, was able to produce a tentative map of the camp and the surrounding terrain. Air photographs were obtained, and trusted guerrilla spies were dispatched into the camp area with definite reconnaissance missions. Five days before the operation, the guerrilla scouts brought back an escaped internee, Mr. Peter Miles, an engineer who had broken from the

camp, joined a guerrilla spy, and returned to the Division command post at Parañaque. He corrected the map of the camp, and placed on it the detailed arrangement of the interior, including the quarters of all internees, the guard houses, the position of the sentries, and the several known blockhouses and pillboxes armed with machine guns. He also set down the approximate condition of the internees, and closely estimated the number who would require evacuation by litter. The assistance which this brave man rendered cannot be too highly praised.

From the completed and detailed map, the final plan was made, the exact landing beach and parachute drop zone were selected, the individual missions were assigned the members of the Reconnaissance Platoon, and the plan was submitted to the Commanding General of XIV Corps, Major General Oscar Griswold, for approval of the plan and the target date of 23 February. The plan was approved without change by General Griswold and ordered executed. Thirty-six hours before the attack, the troops which were to participate in the raid were disengaged from the action near Fort McKinley and moved under cover of darkness, first to staging areas at Muntinlupa and Parañaque, and then to the positions from which they would launch their attacks. Nine C-47 airplanes of the 65th Troop-Carrier Squadron landed on Nichols Field, picking their perilous way through cratered and mine-studded runways and taxiways, and fifty-nine noisy and ungainly amphtracs thundered into Parañaque from the north, having angled their way through the debris and mine-littered streets of Manila, so recently opened. Not until the 22nd, the day before the attack, were the commanders allowed to reconnoiter the positions selected for them to commence the battle of the following day. These positions were far beyond our own front lines, and it is to the everlasting credit of these commanders, who had only been handed their orders for a complicated operation a few hours before, that they silently and courageously proceeded deep into Japanese

territory, thoroughly reconnoitered positions and routes, and returned to move their commands that night just as silently, courageously, faultlessly, and accurately into position for the successful attack the next morning. The paratroopers of B Company moved to Nichols Field and slept under the wings of their planes. The 1st Battalion, less B Company, and the noisy amphtracs moved to the beach at Mamatid on the west shore of Laguna de Bay and waited for embarking time.

There was no moon on the night of 22-23 February 1945, and the course for the slow, noisy amphtracs was seven and four-tenths miles long, with a right-angled turn to the right in the middle of it. It was necessary to navigate by compass, and the amateur ships' masters plotted and re-plotted their course, mumbled and memorized the times and directions, and acknowledged to themselves that never had such a thing been tried before.

At midnight in Parañaque the Division Commander received an urgent message from the Air Corps. Hundreds of trucks, with lights ablaze, could be seen entering the Los Baños Camp, halting, turning, and moving back to the east from whence they could be observed arriving in great number. The information came from the pilots of the Black Widow night-reconnaissance planes flying over Laguna de Bay, and raised the serious and likely possibility that somewhere, somehow the plan had become known to the Japanese and they were reinforcing the camp. After due and deliberate consideration, the General decided to ignore the reports, and not pass the message on to the participating troops. At 0100 hours he and his staff jeeped to the Mamatid beach on Laguna de Bay. On the way they passed the new Bilibid Prison at Muntinlupa, lighted and busy with preparations to receive the prisoners; they passed the line of heavy trucks, well back behind the American lines, waiting for the word to come forward and receive the internees; and as they reached the beach, they watched the last of the clumsy amph-

tracs entering the dirty, tepid, shallow water of Laguna de Bay on the first leg of their seven-mile compass course. The work of Division Headquarters was over. Command passed to the Task Force Headquarters (Headquarters and Headquarters Company of the 188th Glider Infantry, with Colonel Shorty Soule in command), and on the successful execution of the precision plan depended the fate of the 2,147 prisoners across the bay.

Phase II

The Provisional Division Reconnaissance Platoon had been assigned three missions: they were to infiltrate the camp area and mark the parachute drop zone at the proper time, mark the landing beach at the proper time, and disperse so that at H-hour they were in position to attack and kill the sentries and outposts of the camp—silently if possible. The platoon was small, about thirty-two men and an officer, reinforced by about eighty Filipino guerrillas. It would be necessary for them to land in darkness well to the east and make their way about five miles to the vicinity of the camp. Since the rice paddies were at this time flooded and made travelling difficult, it was decided that they should cross the bay two nights before the operation and hide during the day of the 22nd. It was lucky that they did, for the night of the 21st was stormy, and, after a difficult crossing of the choppy Laguna de Bay in native *bancas*, they arrived shortly before dawn on the far shore, exhausted, and with only enough time to reach the woods back of the shore and hide. On the night of the 22nd, it took each man about seven hours of laborious plodding across the flooded rice paddies to reach his appointed place. At thirty seconds before 0700 on the morning of the 23d, two white columns of phosphorus smoke rose from the drop zone behind the camp, and two identical white columns rose from the beach in front of the town of Los Baños. By these signals, the anxious watchers on the far shore, those in approaching C-47s,

and those in the amphtrac waves knew that the Recon Platoon had succeeded in reaching the goal. A slight shifting in course by the planes, a minuscule oblique by the amphtracs, and the approaching troops steered to the exact landing spots. On the ground the killer parties, made up of Reconnaissance Platoon men and guerrillas, had approached as close, in some cases, as three feet from the assigned Japanese sentry, and at thirty seconds before 0700 they attacked and killed the outpost sentries. Though not strong enough to knock out the pillboxes, they covered them with fire until the paratroop force arrived to destroy the defenders. A portion of the platoon entered the camp proper and set fire to the barracks in which were stored the arms and ammunition of the prison guards. The entire operation was completed in less than fifteen minutes. The platoon was then joined by B Company which had landed by parachute a short distance to the north. There were no casualties in the Reconnaissance Platoon. The unit accounted for all but a few of the Japanese sentries without firing one shot into the camp to endanger the internees. The missions assigned them were heroically and perfectly accomplished.

Phase III

Company B of the 511th Parachute Infantry was commanded by Lieutenant John Ringler. Three days before the Los Baños operation, Lieutenant Ringler was called into the operations section of Division Headquarters, given a map, and shown a small field just north of the college at Los Baños, surrounded on three sides by trees, and on the other by railroad track. Across the field ran a high-tension wire. He was told that three days hence he was to load his company into nine C-47s at Nichols Field and at 0700 in the morning jump the company on the indicated field, go to the internment camp, destroy the Japanese guards, and organize the internees to be evacuated by the remainder of his battalion, due to arrive by amphtrac from the town of Los Baños within a half hour after his com-

pany's jump. He was told that his parachutes would be flown in from Leyte the next day, and that he would move his company to Nichols Field on 22 February. He was cautioned that bullets fired into the camp from the outside might hit the internees.

The company moved to Nichols Field, and on the night of the 22d, slept under the wings of their planes. Before dawn of the 23d they loaded and took off from the runway so recently wrested from the Japanese defenders—some of whom still hid in the holes and grasses of the field. In the grey dawn, the planes, in perfect formation, approached the camp from the north over Laguna de Bay. Precisely at 0700, watchers on the ground saw Lieutenant Ringler's parachute snap open over the camp, and the air was filled with descending chutes. In less than a minute, all men were on the ground. None was injured. All were in the assigned drop zone, and the company moved off toward the camp. They arrived in less than fifteen minutes, destroyed the three pillboxes defending with machine-gun fire the entrances to the camp, joined the Reconnaissance Platoon and killed the remaining Japanese defenders of the camp. They set fire to all the Japanese quarters and turned to the jubilant and excited internees. Quickly they quieted the overjoyed prisoners, told them what belongings they would be allowed to take with them, and dispatched them to their barracks to obtain these specified items. Then they formed the evacuees in columns and turned to greet the remainder of the battalion as it lumbered through the entrance of the camp in the amphibious tractors. B Company's dramatic phase of the operation was over in less than forty minutes, but they had accomplished the phase courageously and well. All the Jap garrison lay dead and not one of the company or the internees had even been wounded.

Phase IV

It was with a good deal of trepidation that Colonel Gibbs, the commander of the 672d Amphibious Trac-

tor Battalion, launched his fleet into the waters of the inland Philippine Bay. So far as he knew, amphtracs had been designed for short, direct assault landings across beaches, not for navigating a crooked course by compass. Now he was faced with a seven-and-a-half mile trip on a black night, his craft were loaded with a battalion of paratroopers accustomed to travel by air and not by floating tractor, and he was required to arrive exactly at 0700 on a small beach on the other side of the bay—the only beach, in fact, on which his clumsy craft could emerge from the shallow water. The word "Surprise" had been drilled into his head as the keynote of success of this operation, and yet here he sat in the middle of the noisiest collection of noise-making machines ever to try sneaking. As the pitch darkness changed to grey dawn, the far shore gradually became visible, and, a few seconds before 0700, as the first wave approached the shore, two columns of white phosphorus smoke rose from the beach marking the exact limits of the landing area.

At 0700 the first wave climbed up onto the beach and sporadic machine-gun fire commenced from the two hills which flanked the beach. The first wave split: two groups headed to block the road into the beach, and two groups rapidly moved to the rear and flanks, one to each of the hills from which now came steady small-arms fire. The succeeding waves landed, and except for the amphtracs in which rode the artillery, proceeded directly to the internment camp. The artillery moved inland a short distance, went into position, and took the offensive hills under fire. Upon arrival at camp the small task force found the situation well in hand. Internees were organized and practically ready to embark. No time was wasted, and the amphtracs were loaded with the invalids, women, nuns, and children. They then headed for the beach with their precious loads, and the men of the 1st Battalion formed a cordon around the leftovers and started them toward the beach on foot. Back at the beach, Major Hank Burgess, commanding the battalion, found the beachhead

in good shape, with only single sporadic rounds coming from the Japanese. He radioed to Task Force Headquarters that he could hold the beachhead until the amphtracs could make one round trip, that he could then evacuate all internees by water, and that he and his battalion would then fight their way out to the attacking ground force. It had been decided that if the resistance in the vicinity of the beach was strong, the stronger of the internees would have to be evacuated by land behind the combat troops as they fought their way out. This phase of the operation had been dreaded by all who knew of it, and it was with great joy that Major Burgess' radio message was received. His new plan was approved. On the second trip, however, it was found that, in addition to all remaining evacuees, the amphtracs could accommodate all of the combat unit.

Major Burgess grabbed an artillery radio at hand and called to the little Cub plane overhead, asking the pilot if he could contact the Division Commander. It so happened that the Division Commander was at the command post of the artillery battalion to which the plane belonged and he answered the radio. The pilot reported that Major Burgess stated that the amphtracs could accommodate his entire force as well as the internees. Joyously the Division Commander told the pilot to order the entire amphibious unit to return by amphtrac avoiding the overland fighting originally planned, and to try to contact Colonel LaFlamme, commander of the leading ground attacking force. The pilot delivered the orders to Major Burgess and then said that he had radio contact with the artillery observer accompanying Colonel LaFlamme. The Division Commander ordered Colonel LaFlamme to withdraw slowly to the San Juan River. In these few moments the entire plan was altered, and the operation drew to its completion. The amphibious troops embarked behind the last of the internees, dodging occasional sniper bullets. It was during this phase that one internee received a grazing flesh wound, and two amphtracs

were sunk. One member of the amphibious force had been wounded.

Back on the beach at Mamatid, the amphtracs disgorged their rejoicing passengers, men of the Division placed them in trucks, and they were whisked back to the prison at Muntinlupa where cigarettes, chocolate, beds, and a hot meal awaited them. The courage, devotion to duty, precision of operation, and cool intrepidity of this amphibious force had enabled them to perform their difficult mission with success beyond the wildest dreams of themselves and their commanders. No praise of their efforts can exceed that due them.

Phase V

To the rescued internees the paratroopers and amphibian soldiers were the heroes of that day. They did not know, nor did they particularly care, about the diversionary ground attack which was made at the same time across the San Juan River. For some time, the Japanese had expected an attack from this direction, and had prepared their positions. Had this phase of the operation been omitted, a force of Japanese overwhelming in strength would have been free to prevent the evacuation of the prisoners by the paratroopers and the amphibious force. Here, in this unheralded phase of the attack, were the casualties of the day received.

During the night of 22-23 February, the troops of the 188th Glider Infantry (less the 2d Battalion), the 675th and 472d Field Artillery Battalions, and Company B of the 637th Tank Destroyer Battalion moved into the positions their commanders had reconnoitered the day before. On the north shore of the San Juan River, the infantry waited during the night at fords discovered and prepared by the engineers the previous day when all bridges were destroyed. At 0700 precisely, the first artillery round reverberated across the still rice paddies and landed on Lecheria Hill, known to be the first Japanese position. Overhead, nine C-47s had

just passed, and, in the distance, could be heard the dim rumbling of the amphtracs. The infantry of the 188th waded across the San Juan River, and headed for Lecheria Hills, the first objective. The sound of machine guns echoed back and contact was made. The captain in command of the tank destroyer company fell, his forehead pierced by a Japanese bullet—our first fatal casualty of the day. The troops moved forward. One company turned to the right to block the road from Santo Tomás from where Japanese reinforcements were expected. The remainder of the force attacked and, after a short but bitter fight, sized Lecheria Hills. They then moved on toward Los Baños, toward the Rock Quarry, where intelligence reports had located the Japanese reserves. At about noon, the word came that it would be unnecessary to proceed all the way to Los Baños, since all troops and internees would be evacuated by amphtrac. Welcome word it was too, for the fighting was becoming more intense. The ground force was ordered to withdraw slowly, and if possible, without casualties. This they did, and, when they reached the north shore of the San Juan River again—the same place where they had started at 0700 that morning—their rejoicing was cut short. Having gained fifty linear miles of enemy territory so cheaply, the Division decided to hold onto it. The ground force was ordered to remain where it was, hold its present position until the fighting north at Manila was over, and the Division would turn south in earnest. Two men had been killed in this fight, and two had been wounded. Two thousand one hundred and forty-seven had been liberated. Only a few days before, these very troops had completed the bitterest fighting campaign of their careers. These were the same troops who moved across the open ground of Nichols Field in the face of suicidal resistance and strafing by heavy guns; who, only twenty-three days ago, had landed on the hostile shores of Nasugbu Beach, a hundred miles to the west, and had hurried on to enter Manila and seize Nichols Field and Fort McKinley from the Japs.

Here again, no praise could exceed that which their courage and devotion to duty merited.

At 1700 in the afternoon of 23 February, the Division Commander sent word to General Griswold that the rescue of the Los Baños internees was complete; that 2,147 individuals had been transported to new Bilibid Prison with one slightly wounded casualty; that our casualties had been two killed in action and four wounded; and that the troops, less the 1st Battalion of the 188th, which would hold the San Juan River line, and the 1st Battalion of the 511th, which would guard new Bilibid Prison, were returning to continue the fight at Fort McKinley. If he thought of the Air Corps report of hundreds of reinforcing trucks, and of the uneasy moments the report had given him, he did not mention it.

It is believed that the precision and bravery with which the troops executed the Los Baños rescue are in keeping with the very highest tradition of the United States Army, worthy as an example for the emulation of all soldiers, and worthy of citation. As General of the Army Douglas MacArthur radioed to the Division: "An operation such as that performed today will gladden the hearts of soldiers throughout the world."

Today, two humorous anecdotes are told of the historical raid. The first involves a little old lady who seemed sad as the soldiers entered the camp—though she was packed and ready to leave. Questioned on her lack of enthusiasm, she glumly replied: "Night after night I've dreamed of this day, and in all my dreams of rescue, I was rescued by Marines. You're not Marines." And the other tells of one quite opposite lady who joyfully threw her arms around the neck of the first paratrooper she saw and commenced to thank him profusely. The busy soldier gave one short hug and said: "Hold your horses a second, sister, and I'll be right back." As the excitement died down, the soldier a devout Catholic, turned to greet the now shy nun who had greeted him so happily and bestowed upon him such un-nunlike affections.

JESUIT OBEDIENCE*

HEINRICH KELLER, S.J.

From the very beginning of our life in religion we have been accustomed to hear that the principal reason why we should obey is that the superior takes the place of God. And this thesis was usually supported by quotation from the *Constitutions*, the *Epitome*, or from the *Letter on Obedience*. Now in the course of our religious lives many doubts and difficulties arise. In part they regard theory as we listen in conferences and points to various ascetical explanations of obedience. In part they come from concrete situations. When obedience is enforced earnestly and unpleasantly, the Old and the New Adam, principally of course the Old, look for ways of escape. Some of these difficulties may be indicated.

Difficulties

The subject considers the content of the command of his superior, whether it is concerned with science, pastoral activity, economics or mechanics, and, as a result of special knowledge and experience, believes that its faultiness is obvious. Now can the clearly faulty, and accordingly bad, command be referred back to God on the ground that it is God's will even though it is wrong?

Again the subject considers the person of his superior. In ideal circumstances the superior is, because of his formation and experience, master of one or other kind of activity. Often he is an expert on the religious life as it is lived in houses of the Society of Jesus and in the apostolic works which center in them. But he is not an expert on all things, for example, on taxation, canon law, construction or the spiritual direction of young women. In addition he may have personal weaknesses and deficiencies; he may make mistakes which

* Translated from *Mitteilungen aus den Deutschen Provinzen der Gesellschaft Jesu*, no. 111 (1947), pp. 316-329.

no one, not even himself, can deny. Consciously or unconsciously a prejudice arises against every command of such a superior. This is especially true when he has been long in office. It is really very hard for a religious to overcome this with a simple reference to the fact that the superior takes the place of God. That he does even though he makes frequent mistakes and possesses the confidence of his subjects only in a very slight degree.

The subject examines the reasons for obedience. The superior is the representative of God. Does that mean that we are certain that the command of the superior is really the will of God, that God makes the manner and content of the command his own or at least supports his representatives? We know that the Church is slow to affirm such representation of God by human beings. Think of the conditions which must be fulfilled in order that the pope may speak infallibly to the Church. Consequently the statement that every religious superior is the substitute of God might seem to be a pious saying and not a serious statement of fact.

In addition there are difficulties which arise from present-day circumstances. The need we have for obedience is more than met in civil affairs today, especially where Germans are concerned. We can understand then how the soul seeks for compensation and desires to exercise whatever freedom may remain in other spheres. Consequently present-day man is, especially in religious matters, suspicious of such absolute claims as that which holds that the superior always commands as the representative of God.

There is also an impression abroad that in ascetical, canonical and moral disquisitions, obedience is urged against the subjects and not always *sine ira et studio*. They are lectured, their duty is made clear, they are called to order. Now as a rule in a matter involving two, if something goes wrong, the fault is, experience proves, on both sides. And obedience is such a matter. Is not the cause of difficulties in obedience to be laid in part at the door of superiors?

For our problem another fact is of importance: the superior who commands, shoulders a certain responsibility to see that what is commanded is the will of God. Is that not too difficult? Do not superiors, at least if they have been long in office, evade this burden and try to shift it to their subjects? Can a superior in conscience accept such a grave responsibility?

Finally, every habit and virtue require constant exercise and renewal. Practice in obedience was made very difficult, and at times impossible, for many German Jesuits during recent years by the dispersion of the Society's members and by the application of many to work foreign to our state of life. Some not only had no exercise in obedience but they had not had time to acquire the habit of looking on the superior as taking the place of God.

Doctrine of the Constitutions

We all agree, of course, that the *Constitutions* give us the classic teaching on the theory and practice of obedience among us. In this connection we consider them against the background of the teaching and customs of the Church. In the *Constitutions* we have not only the mind of our holy Father St. Ignatius but also the mind of the Church which has, even in recent years, approved them and made their letter and spirit her own. By this approval she affirms that the *Constitutions* are in our day too, a good, useful and sure way to Christian perfection, that they are not merely a document of historical value but also have actual value for us. As the Holy Scriptures are the exclusive possession of the living Church and find in her alone their true explanation, so the *Constitutions* are living in the Society of today. What is the mind of the present-day Society? The most recent official commentary on the *Constitutions* is to be found, prescinding from the acts of the Fathers General, in the *Epitome.* Of course the *Letter on Obedience* has to be mentioned too, for, since the appearance of the *Epitome,* as before, its value has

been recognised by the Society and that without any reservation. We may also note with Canon 29 that the interpretation of the *Constitutions* by our customs is normative.

What do the *Constitutions*, *Epitome* and *Letter on Obedience* teach about the superior as representative of God being essential in our obedience? First of all, in what context in the *Constitutions* is obedience treated and established? This question is easily answered. Explanations of obedience are to be found in the *Examen Generale,* again in Part III which treats of novices, in Part IV on the formation of scholastics, in Part VI on the obligations and consequences of the vows, in Part VII on the organization of apostolic endeavor, in Part VIII on the maintenance of union in the Society and in Part IX on the government of the Society. In all, fifteen numbers of the *Constitutions* in nearly every important section treat *ex professo* of obedience. The simple fact shows how important obedience is for the life of the Society.

With what consideration and reasons is obedience motivated in the *Constitutions* and *Letter on Obedience?* It is interesting to note that certain motives for obedience, drawn rather from natural considerations on the necessity of order and union, are found only in the *Letter on Obedience,* which was written in 1553 after the completion of the *Constitutions.*

Individual or personal reasons are the following: according to Holy Scripture, men obtain excellent and singular fruits from obedience (*Letter* 2). Obedience is the only virtue which plants all other virtues in the mind (*Letter* 2). (This saying of St. Gregory the Great needs some explanation to bring it in accord with the acknowledged importance of justice, faith and charity.) Obedience is necessary to avoid the dangers attendant on running along the spiritual course without the bridle of counsel and discretion (*Letter* 11). Life under obedience gives the soul peace and quiet (*Letter* 5, 7, 9, 21,) St. Ignatius also refers to the teaching and example of our Saviour (*Letter* 21).

General considerations on the necessity of obedience, consequently more social reasons, are the following: as in celestial bodies and globes, the inferior globe is subject to the superior, so men must be led by the authority of those placed over them (*Letter* 10, 20). In every human society it is necessary to insure the cooperation of the members under a unified command by obedience. In this connection the saint refers to the hierarchies of the angels, to well-ordered commonwealths and to the ecclesiastical hierarchy (*Letter* 13, 20). Such explanations of the duty of obedience, drawn from a comparison with heavenly bodies and from the necessity of order in every human society, could, in themselves, bring little conviction and enthusiasm for the high and hard demands of religious obedience for the sake of Christ. It should be observed that Ignatius never gives a purely natural justification for obedience but such considerations are introduced against the background of divine providence and the supernatural life.

The remaining reasons alleged by Ignatius in the *Letter on Obedience* and in the *Constitutions* are somewhat opposed to the reasons already collected from the *Letter*. They do not refer to individual virtuous endeavor or to the natural necessity of obedience but are almost all (Cf. VI, i, 1) drawn from the idea that one must obey God in the superior. They are more numerous and are insisted on more than the other reasons. All express in various ways the principle that the superior must be obeyed because he is in the place of God. There are passages in which obedience is expressly motivated by this representation of God: we must obey our superiors as we would God or Christ: " loco Christi domini nostri"; "qui Christi vices gerit" . . . We must honor the superior as Christ, see Christ in him. These expressions occur twelve times in the *Constitutions*, seven times in the *Letter on Obedience*. No other motive is repeated so often or with such insistence. Here are some statistics: one must listen to the superior's voice and command as if it came from

Christ, three times; the will of the superior is the will of God, twice; the superior commands in the name of God, once.

In addition there are various figures of speech which express the representation of God by superiors equivalently or nearly so. One must not obey man but only God and for the sake of God, or Christ and for the sake of Christ (five times). In obedience we are led by divine providence (twice). The superior is the interpreter of the divine will (three times). Through obedience to the superior the subject is united in will and judgment to the eternal goodness and wisdom (three times). In obedience, the subject surrenders his will and freedom to Christ (six times).

In the *Constitutions,* therefore, twenty-two motives for obedience are given. All are derived from the representation of God by superiors. Of the thirty-four reasons given in the *Letter on Obedience,* nineteen can be reduced to the same principle. Here we have a not inconsiderable proof that St. Ignatius lays great stress on the representation of God by the superior. We might even speak of a special presence of God in the superior.

It has been said that the motives given in the *Constitutions* are social, those given in the *Letter on Obedience* individual. No doubt the reasons referring directly to God preponderate in the former whereas in the latter there is more question of personal and individual endeavor. But we may note that individual is only the negative quality of personal. Social reasons also occur in the *Letter.* Furthermore reasons which refer directly to God include both the personal and social element. And in this connection it is well in view of modern tendencies to insist on the special importance of the personal element. At any rate the opposition between the *Constitutions* and the *Letter on Obedience* in this respect is of relatively little importance.

With this data the question of the ideal of obedience taught in the *Constitutions* is not completely solved. We still have to consider how the present-

day Society regards this teaching. The answer is found in the *Epitome*. First, in the lengthy discussion of obedience in the VI Part (No. 465 ff.). There the passages of the *Constitutions* we have been considering are quoted textually. Second, and this is of particular interest to us now, among the *substantialia primi ordinis* of the Institute we read of obedience: "Omnes superioribus, in quibus Christum veluti praesentem agnoscant, obedientiam praestare debere et in hac virtute, utpote quae Societatis sit peculiaris, eminere" (*Epitome* 22, 6, 6). (All ought to obey superiors, in whom they should acknowledge Christ our Lord as present, and all ought to be distinguished for the virtue of obedience, as the special virtue of the Society.) This total, radical and extremely supernatural phrasing of the Society's position is not found textually, as far as I know, in the *Constitutions*.

We shall immediately refer here to another *substantiale primi ordinis* because it is closely connected with the former and is important for understanding it: "Rationem gubernandi in Societate esse paternam, quae mansuetudinem, benignitatem, caritatem Christi referat" (*Epitome* 22, 3, 7). (The method of government in the Society is paternal and should recall the meekness, kindness and charity of Christ.) Here also there is question of representation, not of the authority, but of the benignity of Christ. There can be no doubt but that the present-day Society considers obedience as established by St. Ignatius as an essential of the Society. Nay more, we may say that the formulae of the *Epitome* present a development and deepening of the motives for obedience given in the *Constitutions*.

For the sake of completeness we may briefly call attention here to the scope and manner of obedience in the Society. The obligation to obey extends to all that is not sinful: consequently to things which do not bind in themselves. And this at the mere sign of the superior's will, though he should give no express command. Obedience must be perfect in execution, will and judgment.

Explanation of the Society's Obedience

The most important question here is: what is the source of the superior's right to command in the name of God and as his substitute? Before going into the legal question involved, we must at once determine in what sphere and for what purpose God makes men his representatives. When the superior makes a decision on a technical problem, the fact that he represents God cannot possibly mean that the decision in its technical content has divine authority back of it. The facts of daily life deny this. At most it can mean: if he follows out this decision, the subject will surely be on the way to salvation and perfection. Indeed he is especially certain of this, if, where sin is not involved, he sacrifices his own opinion and will to God. Even if the command is not better in itself, it is practically so for him and the execution of the command is morally better. Accordingly the superior represents God in the sphere in which, and for the purpose for which, superiors are set up, viz., to point out the way to salvation and to the perfection of charity in the religious life. It is somewhat the same as in Holy Scripture. We must not look in the description of creation, given in the Bible, for the solution of scientific or evolutionary problems but rather for the salvific Word of God in human language. The questions: how does God speak through human instruments in Holy Scripture? and how does God speak through human superiors? have points of contact.

In regard to obedience we must insist from the very beginning that the practical results of a command are entirely subordinated to its importance for man's salvation and are of relatively little importance. In theory and in practice we must take seriously the Saviour's dictum: "What does it profit a man if he gain the whole world and suffer the loss of his soul?" We must never forget the folly of the Cross. Of course we no not desire to maintain that the command of the superior is better for man's salvation, the more un-

reasonable it is practically. Neither do we claim that the practical decisions of superiors are generally wrong. But our immediate concern is not with this.

Another limitation of religious obedience must be recalled, viz., that there are various kinds and degrees of representing God. We all know, for example, that there are various kinds of buyers: think of an office boy who occasionally buys some trifle at the behest of his master and then of the buyer for the firm who spends great sums more or less on his own initiative. The discretionary power of the former cannot be compared with that of the latter. So also in the case of God. In Christian life, parents, secular authorities, ecclesiastical superiors and under the latter religious superiors are considered representatives of God. (Cf. I Peter 2, 13 ff.) But the source, scope and meaning of the power of representation differ greatly. The more spiritual the matter, the more important it is for salvation, the wider the scope of the superior's decisions, the more the superior is God's representative. In view of the nature of religious life, it is obvious that the religious superior stands high in the scale of God's substitutes.

The sphere of representation we are treating of is that of the religious life in the Church, especially in the Society of Jesus. The power of taking the place of God is claimed here for matters concerned with tending to perfection in the Society. This is the reason for the principle that the superior can command effectively only according to the *Constitutions*.

Now we come to the principal question: how can we prove that religious superiors represent God? This is obviously a legal question which requires, first of all, a legal solution. Representation of God by religious superiors in the Church can legally be expained only according to the mind of the Church and in the light of her unique monarchical and hierarchical constitution.

There is no authority or power of command in the Church which does not reside firstly and eminently in

the pope. In other words all executive and mandatory power in the Church belongs to the pope and by him is communicated to others. The pope is truly the visible vicar of Christ on earth. Consequently all executives in the Church are representatives of Christ in proportion to their share in the power which Christ has communicated to them through the pope.

The representation of God by religious superiors has to be brought into connection with the Church whose visible head the pope is. Religious by their profession enter into a special relationship with the Church. The public vows of profession have to be received (Canon 1308) in the name of the Church by the properly constituted superiors. All true power in the Church comes ultimately from Christ and can be exercised only in his name, i.e., by his representatives. Now religious superiors have true mandatory power in the Church in virtue of their domestic and disciplinary power. They also have it as representatives of Christ.

Here one might offer, as an objection to what has just been said, the distinction between the vicarious divine power of the pope and his proper power (potestas vicaria divina et propria). The pope does not act always in virtue of his power as vicar of God. That power is used, for example, when he makes infallible decisions and grants indulgences; but his ordinary acts are done in virtue of his own proper power, e.g., when he names nuncios.

The answer is not difficult: the pope is always the representative of God and always acts as such even though in various matters there are various degrees of representation and greater or lesser exercise of pontifical power. Despite this distinction we should never forget the inner and necessary coherence of the two powers. The vicarious divine power is the determining papal power and puts its mark even on the exercise of his personal and proper power. The latter is his only in virtue of the former and serves only for the determination and display of the divine. Both powers are exercised in the name of Christ; the personal power

directly in the name of the Church, it is true, but indirectly in the name of Christ, who by founding the Church established the personal power.

The question now arises what connection there is between what we have said and the mandatory power of religious superiors. Our doctrine holds for all ecclesiastical superiors. Therefore we need only to note that the pope is the supreme and true superior of all religious, that all religious are subject to him as their supreme superior and are obliged to obey him in virtue of their vow of obedience (Canon 499, 1). Organically the religious Orders, among them the Society of Jesus, are joined to the Church through the pope.

This legal explanation of the representation of God by superiors requires completion by a more profound dogmatic consideration. It is obvious that the cold formulation of legal representation of Christ by superiors does not exhaust the fullness of the action of Christ in the Church or in a religious order. Neither are the strong expressions of St. Ignatius on perfect obedience, on great humility in obedience, love of superiors as fathers, obedience in the spirit of love, comprised in a dry and matter-of-fact legal explanation.

It seems indeed that the doctrine of the representation of God by superiors and of obedience cannot be fully explained apart from the complete doctrine on the Church and on the perfection of charity. A legal formula cannot contain the full reality of the Church but only its external historical appearance from the viewpoint of organization. So it is with the legal definition of the Church by St. Robert Bellarmine: "The Church is the society of men united in the profession of the same faith and in the common use of the same sacraments under the leadership of their legitimate pastors and especially of the sole vicar of Christ on earth, the Roman pontiff." (The pope is sole vicar in the sense that his power is unique in origin, kind and plenitude.)

This definition is at the basis of most discussions of the Church, especially in canon law. Now according

to the explanation of Bellarmine himself this definition is one-sided and concerns only the external order of the visible Church (*De controversiis,* II, 1, 2, 2.). In it the legal side of the militant Church is abstracted from the full comprehensive inner reality of the Church which is the communion of saints and the mystical body of Christ.

It must also be said of this legal way of looking at things, that it is minimizing in tendency. Law is the ordering of man's external social life and consequently must be imposed in a measure by force. It is then necessarily minimal even in the Church. Now with minimal thinking and willing the fullness of the reality of the Church can never be understood or realized. Her fullness is the plenitude of the Holy Spirit. This must also be applied to Christian obedience.

Accordingly the legal concept of the Church must be enlarged to include the activity of grace if we would arrive at the true and complete notion of the Church. (Cf. "Liturgie und Kirchenrecht" in *Scholastik,* 1942, p. 376 ff.) There are therefore two clearly distinct concepts, with corresponding realities, of the one true Church, the legal and the spiritual or mystical. How are they related? Together they form in organic sacramental unity the complete reality of the Church which embraces two things: external legal organization and the inner reality of grace, the latter dispensed by the former. "He who has my commandments and keeps them, he it is who loves me" (John 14, 21).

What is the relation of this doctrine to the representation of God by superiors and to the obedience of religious? What representation is, on the level of law, corresponds, on the level of the metalegal reality of grace, to a relative and mystical equivalence of the Church and Christ; not capricious and unregulated, however, but in such wise that the grace-life of Christ in his Church is dispensed through his lawful representatives. On the level of law, the Church and the pope are in the place of Christ—a place where Christ no longer is. In the reality of grace, however, Christ

lives through the Church, with her, in her. Yes, the Church and Christ are relatively equivalated. The Church is Christ. The pope is "Il dolce Christo in terra" (St. Catherine of Siena). Here the word representation loses its direct meaning which is suppressed by a higher reality, by the relative identity of the representative and the represented. If a religious is penetrated by the truth that Christ lives on in his Church and correspondingly also in the religious orders within the Church, then he obeys, not so much the representatives of Christ, as Christ himself, who speaks through the superiors, is present in them. That is precisely the ideal of St. Ignatius. In this light his expressions lose whatever seems extraordinary and exaggerated in them. They correspond to the deepest and ultimate reality of Christian life:

All must obey their superiors in whom they should behold Christ as present.

We should not obey man or for man's sake but God only and for the sake of God.

In obedience we are led by divine providence. In obedience we are conformed to God.

The will of the superior is God's will.

Here one observation is in place. In this view of things it is not as if the superior alone were in Christ and the subject outside: but both are in Christ and Christ in each. For the perfection of obedience it is required not only that the subject see Christ in his superior but that the superior see Christ in his subject. Only faith and the grace of Christ could make such obedience possible.

Another consideration on the obligation in the religious life of perfect charity leads to the same conclusion. The two sides of the Church we have spoken of are designated ordinarily as the Church of law and the Church of love. Of course it is clear that there is no question of two churches but of two moments of the one Church which is at once a legal society and a society of love, a society in which love is effected by law and love is the perfection of law (Romans 13,

8-10). Law represents the minimum in social order and, when resisted, it must be applied by force, so that external societies, and this includes the Church, can exist at all. The same holds for obedience in the Church and religious orders. But the observance of law is not the perfection of complete life. By the mere fulfillment of the abstract law as the morally binding external order of society a man cannot even attain to beatitude. Certainly he cannot through it reach the perfection of love which by free choice is the ideal of the religious life. On the whole what is true of faith or any other virtue is true of obedience. Without charity it is dead. What St. Paul says may be adapted to obedience: "If I keep all the prescriptions of law exactly and have not charity, it profits me nothing" (cf. I Cor. 13, 1-3). With this love Christian humility also belongs. Humble, loving obedience is the complete obedience which St. Ignatius requires of us. Again and again he insists on an obedience of love which transcends all legal obligations. Now perhaps we understand better why he speaks in this way. It is essential to full obedience, to the obedience of the Society of Jesus (Cf. Ex. Gen. IV, 29; III, i, 23; IV, 10, 5; VI, 1, 1 and 2).

One might object that this obedience obliges all orders and even the whole Church and consequently is not the special mark of the Society. As a matter of fact all orders in the Church strive for the perfection of charity according to the teaching of the Catholic Church. Still the various orders have in the Church special callings, obligations, and also graces. And the members of the Society of Jesus rightly consider that, because of the teaching and example of St. Ignatius and of their Order, they have a special call to, and a special grace for, obedience and that they also have a special obligation to try to realise perfect obedience in charity.

In ecclesiastical circles it is almost axiomatic that perfect obedience in the Church is a characteristic of the Society of Jesus. According to an ingenious remark of Father Louis Peeters, the special characteris-

tic of the Order is, at the same time, the quality by which it is most Catholic. We may note indeed that the argument of this article proves that obedience is an obligation on all, is really Catholic. Ultimately the Catholic never obeys a man for man's sake but through obedience entrusts his personal freedom and dignity to God's keeping and offers them up to the Lord God alone. This is not only one, not only the most profound but it is, ultimately, the one and only justification and glory of obedience, viz., that in our legitimate superiors we obey the representatives of Christ for the sake of Christ, nay, in them we obey Christ himself and Christ alone.

Solution of Difficulties and Practical Conclusions

In regard to faulty commands, we may say that in most questions which a superior has to decide, various good and attainable results are not only possible but even probable. It is very important that the faultiness of his judgments should not be exaggerated. We are inclined to forget many wise decisions because of a few unfortunate ones. On the whole the probability of correct decisions is quite great because of the moral sincerity of superiors. At any rate it is considerably greater than in the ordinary affairs of life. Perhaps in secular matters of lesser moment better performances could be pointed out, but, when we consider the terribly important decisions on peace and war, on food and work, and on life and death, decisions which concern the true welfare of a people or of all peoples, what do we see? Have not the years of tyranny in Germany sufficiently shown how little true care the so-called leaders of our people had for our well-being and for our economic and national existence? And do the economic and political struggles of the post-war world present a more helpful picture?

As we have seen the representation of God by superiors bears especially on the significance of the command for salvation, for the last, true and eternal good of the community. The complexity of certain matters

today makes them the reserve of specialists and this has perhaps in religious orders darkened the eyes of some to the importance of obedience. Certainly the need in our day of extensive consultation on the part of those in authority must not be overlooked. The less the superior knows of a matter, the more important it is to get good advice from experts. But ultimately the exigencies of the matter in hand may not be decisive. The common good is more important. Of this the superior must judge. For this he has the grace of state. Exterior losses and economic setbacks are easier for a religious order to bear than a lack of discipline, as we have had occasion to learn during recent years of privation and persecution. On the other hand we have today, in the misery of our people, a good example of how demands of a subordinate nature must yield to the exigencies of the common good.

In regard to the deficiencies of the superior, we must remember that there is something in obedience like the *opus operatum* of the Sacraments. We have to distinguish essential and perfect effects. The essential effect of the Sacraments for the glory of God and the good of souls does not depend on the personal worthiness or uprightness of the minister of the sacrament. It only matters that he desires to do what the Church does, i. e., that he wishes to act as a representative of the Church and of Christ and actually does so act. In that case Christ truly acts through him. The perfect effect of at least some Sacraments depends much, however, on the personal worthiness and personal endeavor of the minister and receiver.

Something similar happens in obedience. For what is essential in obedience, it only matters that a legitimate superior command according to the rules and constitutions. His personal worthiness and wisdom are of secondary import. Representation of God is essentially present. But this does not mean that it is perfectly so. That depends greatly on the wisdom and worth of the representative. As in all reciprocal relations much depends on each party, i. e., the perfection

of obedience depends on the perfection of the command and consequently on the perfection of the superior. It depends on the humility, wisdom, and love with which the superior exercises his authority, on the degree of his insight into the facts and personal relationships involved, on the wisdom of his adaptation of the command to the character and capacities of the subject, on the manner of giving the command and on the love which is back of it and evident in it. How much help and inspiration to humble obedience lies in humble and charitable command!

We have tried to show in a positive manner in this article how the superior represents God. Difficulties against our proof are less theoretical than practical. For fallen man, at least until the redemption has been fully realized in him by grace, it is very hard to obey and we would be untrue to the facts of life if we deliberately neglected this continual and treacherous difficulty. It can only be overcome by continual mortification, by frequent and prayerful renewal of right intention, and by good use of the many opportunities we have of obeying ecclesiastical and religious superiors.

Despite our initial observation, we have also in this article spoken mainly from the viewpoint of superiors and a little against the subjects. We too have called on the latter to obey the representatives of God. But that lies in the nature of obedience. It may also be that subjects are in our day a little more sensitive than usual on this point. At any rate many contemporary exaggerations of obedience warn us to proceed with care even in the ecclesiastical sphere.

Perhaps it is taking too dark a view of things to say that in recent years certain totalitarian conceptions and methods of government have secretly penetrated into the Church and exercise a hidden influence where one would least suspect it. And is it too much to say that, after an age of strict ecclesiastical centralization, of heavy insistence on organization and law, of almost exclusive participation of priests in the

liturgy, and of predominantly clerical legislation in the *Codex juris canonici,* obedience has taken on a curialistic coloring, that it has become uneasy, minimal and legal, that it is far more often the result of fear than of love, that it is more obedience of the letter than in the free spirit of love?

If these charges should be true some remedies would seem proper. First there should be great reserve in stressing the legal standpoint in the religious life. Echo brings back the words we shout. If at times subjects in our day almost naturally take their stand on minimal legal ground, this is perhaps because teaching and practice have provoked this reaction. Teaching: the emphasis on the scientific in our studies accustoms the mind to sharp juridical concepts and distinctions even in the field of obedience. The main question would seem to be: does it oblige me or does it not? Perfection of, and love for, obedience are left as by-products and adornments to be handled by novice masters and spiritual fathers. Practice: this kind of thinking leads superiors in the Church and in religious orders to take their stand too readily on legal ground. I do not maintain that this is a personal fault. They reason as follows: "the legal obligation is at any rate a true and easily proven duty; let us begin with that and press it home." Beyond that of course are perfection and charity. How often they are neglected! If they cannot be commanded, they can be recommended, counselled and desired. The remark of a modern philosopher throws light on this situation. Speaking of the family, he remarks that insistence on the legal viewpoint supposes that both children and parents have abandoned the viewpoint of love. Does this not apply fully to the religious life? If the legal viewpoint is insisted on, it means that on one side or on both, the viewpoint of charity has been given up. Here we see why the Society insists so much that a paternal mode of government is essential.

Now a generous use of epikeia goes with what has been said. By epikeia here we do not mean an act which

abandons law or puts grace before law. We consider it with St. Thomas (IIa IIae, q. 120, a. 2) as the *quasi superior regula humanorum actuum.* It can be described as the virtue, the moral position and determination, according to which a subject with the common good in mind settles a practical problem against the letter of the superior's command but according to the presumptive intention of the lawgiver and in the spirit of the entire constitution of the community. In a period of a somewhat uneasy and curialistic obedience, epikeia has no doubt fallen into disrepute, as if it were the practice of cunningly squeezing out of obligations by formalistic and shyster interpretations, or as if it were, at best, a casuistical escape from difficult and unpleasant situations. Many earnest men would be troubled today to read what Father Gagliardi wrote in the first distinguished commentary on the *Constitutions.* In speaking of the reasons why we should study the Institute he gives among others: " . . . in order to be able to apply epikeia whose correct use is necessary from the beginning according to each one's grade. In applying it one not only does not infringe on the perfect observance of our rules and institute, but one promotes it very much. It is at once the soul of observance and the soul of the institute" (*De plena cognitione Instituti,* Rome, 1844, p. 79 f.). Later on he writes: "There are two kinds of observance. The first is the observance of the letter proper to novices . . . The second is the exact observance of the perfect. This latter keeps in view a prudent love of the end. Here the application of epikeia belongs. It is for particular cases what a dispensation is in more general matters. One must weigh the results and needs and other circumstances of a particular course of action, consider the intentions of the lawgivers, the end of the Society which is the greater glory of God and the common good. Then wisdom must be called upon, and eternal light will tell what is to be done. As the second mode of observance arises from the first, so a third arises from the second, namely that of

union with God in which the highest wisdom and goodness so lead a man that he is a law to himself or rather God in him is that law; for God is the supreme rule of every good will and judgment. Hence he will, as it were, be a living law having the law written in his heart." (*ibidem*, p. 146 f.) According to this explanation epikeia is not only not an escape from a tight corner, but it is a virtue which brings out the higher meaning of justice, as it is founded in the nature of things and in the will of God. The application of epikeia means a wholly deliberate and responsible cooperation of the subject for the good of the whole in all things.

But even with correctly understood epikeia, we are still on legal ground. Now we have already seen that law alone, even in its perfection, does not ensure the perfection of a moral act. Law must be perfected by charity in the sense of the third kind of observance mentioned by Father Gagliardi, viz., union with God.

Finally reserve in insisting on the legal aspects of obedience and generous use of epikeia are completed by the spirit of love and paternal government. Father Huonder said in his last retreat to our Scholastics: "My dear brothers, we may also love our superiors." Love is the final meaning and fulfillment of the law, even of the law of obedience in the Society of Jesus. That is why in the Society there is so much insistence on *regimen paternum*, on *perfectio obedientiae* and on proceeding *in spiritu charitatis*. For superiors as for subjects, in command as in obedience, humble charity suppresses the difficulties of obedience, fills it with life and brings it to perfection in Christ. If superior and subject love each other, if we accept commands with love and carry them out, then we make real for ourselves the Church and Society as societies of love. *Societas Jesu, societas amoris.* Then Christ is really present for us not only by legal representation but personally in the mystical life of grace. Then under obedience we walk in his loving presence and find in obedience only our Lord and our God.

WHITE AND CARROLL*

By Right Reverend Edward P. McAdams

Standing here today on sainted and historic soil we intend to single out two most eminent names in the Catholic Church of the United States: Father Andrew White, S.J., first missionary and co-founder with Leonard Calvert of the Colony of Maryland in 1634 and John Carroll, first bishop and first archbishop of the American hierarchy.

The ways of God are not our ways. One priest, Father White, planned, for the greater glory of God, to live and die a missionary in a new and foreign world, laboring here for over ten years almost within sight of the martyrdom of the Spanish Jesuits in 1570, at Leedstown on the other side of the Potomac River.

Andrew White was kidnapped by enemies from Virginia and, when he arrived in that Colony, he was placed in chains and sent back to England to be tried and condemned for treason simply because he was preaching and practicing the Catholic religion. The charge of treason was thrown out. Andrew White was confined to prison under the shadow of the scaffold for a number of years. Yet, later on in his old age he was freed and died in comparative peace and comfort in the home of a friend at the age of seventy-nine years.

John Carroll, born at Marlboro, Prince George's County, Maryland and schooled at Bohemia Manor, was sent to the continent of Europe to finish his education. Joining the Jesuit order, he planned to give his life to God in the schoolrooms of the continent. In God's mysterious way, a cataclysm in the Church

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translated Carroll back to his native Maryland and in due time he became the foundation stone of the great Catholic Church of America and died crowned with glory with the full possession of his faculties at eighty years.

Both men were priests, pioneers, patriots, and gentlemen in the strictest, as well as the broadest, sense of that last term; they both stand out in heroic stature and mould; they were not only holy and cultured, they were erudite; they were both founders and leaders.

White led in the creation of the first distinct palatinate in the history of the world, that is, a state within a state but separated from the parent state by three thousand miles of unchartered ocean. Carroll was not only an ambassador of the infant republic, the United States of America in Congress assembled, to the neighboring Dominion of Canada, together with Franklin and other great leaders, but it was his fortune to be given the charge of establishing the hierarchical form of Church government co-incidentally with the establishment of the United States on its adoption of the Constitution by which it is governed today.

Both men at one time during their priestly careers served as secular priests. We do not like the term "secular" but it is necessary to use it because White when he was ordained in 1605 was not attached to any diocese in England for the dioceses did not exist until much later. When Carroll tarried in England on his way to the United States, he was not to be attached to any service in England; and the service which he rendered at his mother's place at Forest Glen from 1773 and at the homes of his sisters at Aquia Creek in Virginia was voluntary service given in a missionary spirit. Moreover, all communication with the Catholic Church in England was cut off during the American Revolution and was never re-established after terms of peace were signed in 1783. Practically all of the priests who were in the United States at the time of the American Revolution and up

until 1789 were or had been members of the religious orders.

When White came to the shores of the Potomac, he had a very definite vision in mind. He was to help to create a new world and, if that vision was to be realized and perpetuated, then his order, of which he was so proud, must carry on its dual purpose of converting the savage and educating him as well. This order, unsurpassed either as missionaries or as educators, at White's suggestion immediately initiated the beginnings of the Georgetown University at Newtown Neck in St. Mary's County. This later was transferred to Calverton Manor at Newport in 1696 in this County and then to Bohemia manor in 1735 and was brought into full reality at Georgetown, Maryland, now a part of the District of Columbia, by the personal effort and means of John Carroll. White brought the Jesuits to Maryland having been himself a secular priest. Carroll, an American-born Jesuit, returned to this country after the suppression of the Jesuit Order in most of the countries of Europe and then as bishop of the primatial see of Baltimore came to this very manor house and on May 5, 1805 he reestablished the Jesuit order and appointed Robert Molyneaux as first superior.

Father White established this parish of St. Ignatius and erected the first priest's house and church on the shores below the hill between this site and the town of Port Tobacco along about 1642. The residence of a pastor naturally was broken in the year 1647. For one year there was not a priest laboring in the Colony of Maryland; but since that time this parish stands out as the only one of which we have any record in the English colonies of the United States, which has enjoyed a resident pastor for three hundred years.

We distinguish between "parish" and "church", since White established this parish but John Carroll laid the cornerstone of the present church of St. Ignatius one hundred and fifty years ago. True the church

of St. Ignatius of Hickory, Harford County, was started possibly in 1796 or '97 but only as a chapel for the convenience of the Jesuit Fathers living at Deer Creek, Maryland. The church at Hickory became a parish-church somewhere about 1816 with Roger Smith as pastor and resident at the Cathedral in Baltimore. It obtained a resident pastor only in the late twenties of the last century. It follows then that this was the first parish-church established in the new and great diocese of Baltimore after the consecration of John Carroll as the first ordinary. This stone was the first laid by him as a Bishop. There is no record, so far as we know, of John Carroll officiating at such a service when he was a simple priest.

Father White was a man of great discernment. Each ship coming from England brought new colonists and they had to be placed, as original settlers had pre-empted thousands and thousands of acres of land and some had established as many as forty lordly manors of several thousand acres each. Seeing the extraordinary advantages of this section of the Colony, White made this spot the headquarters from which the Jesuit missionaries for one hundred and fifty years radiated out to the missions of Boone's Chapel, Bohemia Manor, Deer Creek, Conewago, Goshenhoppen, Lancaster, Philadelphia, White Marsh, Elkridge, and Georgetown. The importance of this place as a center is evidenced by the fact that it became a second headquarters after the restoration and remained so until these headquarters were shifted to White Marsh and later to Washington.

To many, White seems to have been the Paul of Tarsus of the American Church. There is a similarity in the accusations brought against him and also in his imprisonment. John Gilmary Shea gave us the story of a remarkable miracle wrought by White through the large relic of the True Cross which he carried in an especially designed receptacle suspended from his shoulders.

On his way to administer the last sacraments to an Indian dying somewhere between Piscataway and Warburton, or the present Fort Washington, Father White was called by Indians on the shore to attend an Indian who had been impaled by a limb of a tree. The branch of the tree had gone through the upper part of the Indian's torso. The Indian was in great agony and near death. Father White managed to impart to the Indian the necessary articles of faith which the Indian accepted and stated that he wished to embrace the faith. Baptizing the Indian and administering the sacrament as far as he could, White gave instructions that the Indian's body be kept until his return, when he would bury it with the church's ritual. He then blessed the Indian with the relic of the True Cross. Returning the next day to bury the Indian, Father White was astonished to find that he had recovered and was out fishing. There were just two little red marks to indicate the points of impalement. We feel, after a careful examination, that the relic recently discovered in the Manor House was the same relic carried by Father White.

Andrew White was born in London in 1579. He studied at Valladolid and at Seville in Spain and later at Douai where he was ordained in 1605. Exercising the ministry of his priesthood in England, he was banished in 1606 and joined the Society of Jesus at Louvain in 1607. He taught Sacred Scripture, Hebrew, and dogmatic theology at both Louvain and Liege. As early as May 1629 White and Calvert were in correspondence relative to the establishment of the first colony at Avalon which is now in Newfoundland.

Davis, himself a Protestant, in the *Day Star of American Freedom* said: "The history of Maryland presents no better, no purer, no more sublime lesson than the story of the toils, sacrifices and successes of her early missionaries." There are quite a number of references to White by men who knew him personally and intimately. All of them speak of his learning but above all of his sanctity and of the great

penances which he imposed upon himself even when in prison.

Both White and Carroll lived to celebrate the Golden Jubilee of their priesthood and both died full of years, commanding the universal respect of all men, even their enemies; and each of them has left his name written high on the American scroll of fame, not only as churchmen but as statesmen. White's enemies were from without; Carroll's enemies were from within. It is significant of all such enemies that they are generally considered to be snipers who have neither the ability nor the courage to come out and fight in the open and, of course, their names when they are recorded are such as attract but passing notice.

We cannot slight the manor house today. The Jesuit homes or dwellings or centers or headquarters were known as "mission or priest houses" and were constructed under that name following the insistence of Queen Anne in 1702 that Catholics be permitted to worship according to their conscience in a private dwelling. It may be of interest to note that Archbishop Carroll was consecrated a bishop at the chapel at Lulworth in England which was designed to represent a Greek temple. King George the Third, the yachting companion of Thomas Weld, Esquire, the personal friend of Archbishop Carroll, suggested the idea of the Greek temple in order to avoid the possible destruction on the part of religious fanatics.

This Manor House of St. Thomas witnessed the rebirth of the Catholic Church in the colonies. White planted the Catholic Church in the State of Maryland and Carroll in the nation.

Some of the famous manors were Delabrook Manor on the Patuxent, Selle Manor, 4,000 acres each; Thomas Matthew's St. Thomas Manor on the Potomac, 4,080 acres; Nicholas Cousene's Eltonhead Manor, Calvert County, 5,000 acres; Abell Snow, Snow Hill Manor, 6,000 acres, Thomas Cornwallis, Cornwallis Manor, 4,000 acres. All of these belonged to Cornwal-

lis and were in St. Mary's County. Charles Carroll, Doughoregan Manor, 10,000 acres; Thomas Gerard, St. Clement's Manor on the Potomac, 11,400 acres; Lord Baltimore's His Lordship's Manor in Anne Arundel County, 12,634 acres; August Hermann, Bohemia Manor, in Cecil County, 16,499 acres. There are records of fifty-three manors, sixteen of which were in St. Mary's County before it was divided among other counties.

Among the privileges enjoyed by the lord or lady of a manor was a right of trial by his or her peers, freedom from ignominous death, to be summoned by special messenger to every meeting of the colonial assembly, to keep stray cattle "aschet of tenements", and the privilege of holding "court baron" and "court leet."

This very Manor House also enjoyed the privilege of court baron and court leet. Both courts were held in the hall of the manor house. The difference between the two courts is this: In the case of court baron the lord of the manor presided in cases where the lord of the manor was a party to the dispute. In the case of court leet the bailiff or the steward or the agent presided. After the bailiff proclaimed three "oyez", in this court were tried cases of men or women of questionable reputation who were guilty of misdemeanors in or on the property of the manor.

The present Charles' County is the second Charles' County, the first having been originally Calvert County. The original name was changed under the Cromwell domination to Patuxent and Anne Arundel to Providence. In 1669, the new County of Charles was cut off from St. Mary's and from this in turn was carved out Prince George's and Montgomery Counties.

Charles' County is shaped like a human head. That will explain the term "Indian Head." For years United States engineers have dallied with the idea of cutting a channel or canal from Port Tobacco Creek right across Charles and Prince George's Counties to St. John's Episcopal Church at Broadwater on the Poto-

mac River, thus saving some thirty odd miles for vessels on their way up or down the river.

According to *Place Names In The United States* gotten out by the Department of Interior, United States Geological Survey, and edited by Henry Gannett, the word "Port Tobacco" is a corruption of the Indian word "Paretapang" meaning a "breaking out," "bay," or "cove." The word "Potomac" means "trader" and both words come from the Algonquin dialect of the Indian language of the United States.

The proprietary manors were the Patuxent Manor in Calvert County and Calverton Manor in Charles' County.

When St. Ignatius' Church was built at St. Thomas Manor, Chapel Point, the total Catholic population of Maryland was about 15,800. Of this number, 3,000 were children under twelve years of age and 3,000 were slaves. In Pennsylvania, there were 7,000 Catholics, in the State of New York, 1,500, and in Virginia, 200. At the present time, the Archdiocese of Washington numbers 160,000.

Up Port Tobacco Creek sailed the first community of Sisters to establish the spiritual life for women in the United States, as distinguished from the territory held by France and later united to the United States by the Louisiana Purchase in 1804. Port Tobacco was for a short time the first home of Carmel in America. Being a port of embarkation the town was constantly filled with sailors whose language shocked the Sisters. Added to this fact the Sisters were unable to use all the fish offered to them by the friendly neighbors and they withdrew to the site of the shrine of the first permanent Carmel some three miles farther back in the country and still in this parish of St. Ignatius. You people of this area have the right to boast of having been given the distinctive privileges which you and your ancestors have enjoyed. In nearby Marlboro Grove, destroyed by fire in the summer of 1934, lived John Hanson first President of the United States in Congress Assembled. Anna Hanson Dorsey, one of

our distinguished Catholic authors, was one of his descendants. Pope Leo XIII twice sent her his benediction and the University of Notre Dame conferred on her the Laetare medal. John Hanson was related to three Presidents, William H. Harrison, Benjamin Harrison and Grover Cleveland. John Hanson has also been called the saviour of his country.

When the representatives of the Thirteen Colonies assembled in Philadelphia to draw up articles of confederation to establish a new nation, the United States of America, John Hanson, born in Charles' County, resisted every attempt to partition the Miami country between the States of Pennsylvania, Virginia, and New York. The Miami country embraced the present States of Ohio, Indiana, Illinois, Michigan and Wisconsin. Hanson insisted that this country should be federal property and when settled should be developed into new states of the confederation. He held that there would not be any United States of America unless the Congress agreed to this proposition. It was accepted in 1781 and John Hanson became the first president of the United States under the Articles of Confederation.

This parish of St. Ignatius abounds in colonial homes of distinction. Rose Hill was the home of Dr. Augustus Brown and La Grange the home of Dr. Craik, both of whom were personal intimate friends and physicians to George Washington and were in attendance at his death. Likewise, Dr. Craik was the first surgeon general of the United States in the Revolutionary Army. Thomas Stone, Maryland signer of the Declaration of Independence, 1743-1787 was born and reared within sight of St. Thomas Manor. He lived at Habre d'Venture. The original Mulberry Grove was the home of Daniel of St. Thomas Jenifer, one of the signers of the Constitution of the United States. This home later was occupied by John Hanson. This whole territory was divided between three manors, Nicholas Cousene's, St. Thomas, and Mulberry Grove.

The Hansons and the Jenifers and the Stones were related. Thomas Stone's mother was a Hanson.

likewise the mother of Daniel Jenifer. John Hanson was president of the United States when George Washington returned from the surrender of Cornwallis at Yorktown to accept the thanks of the Congress. Alexander Contee Hanson was one of George Washington's secretaries, and became the author and compiler of the laws of Maryland known as Hanson's Laws.

Looking south east from St. Ignatius' Church, we find at Pope's Creek the largest oyster shell pile in the United States. These shells were collected by the Indians and placed on the sides of a hill where the Indians were accustomed to establish their camp. The idea was to prevent marauding Indians, particularly those of the Five Nations of New York, from making a surprise attack at night. You can imagine how difficult it would be to scale a hill in bare feet climbing over upturned oyster shells.

We call your attention to the priest house and chapel of St. Thomas Manor. The bricks are laid in the attractive Flemish bond with a header in between each two stretchers, which style was one of the most popular in Colonial days. A myth hard to kill would have us believe that these bricks were imported as ballast for the ships coming from England into this country in Colonial days. First of all, the ships were very small, not any larger than our Chesapeake Bay schooners or pungies. The most valuable article of importation in the Colonies was nails and after that furniture and clothing.

The fact is, and there is documentary evidence to show that every one of the thirty-two churches of the Episcopal Church was established by order of Queen Anne at intervals of ten miles in the Colony of Maryland. They were built of bricks made in an English mold from clay which was most abundant, particularly on the western shore of Maryland. One other bond noticed particularly in the construction of churches was the checkered bond and in some of the churches there were two or three figured designs.

Of more interest than even the bricks is the oyster shell lime which was used as a binder and made the mortar even more enduring than the burnt brick.

Parishioners of St. Ignatius parish of St. Thomas Manor, we congratulate you all on this happy festival day. You members of this parish have a tradition that is peerless in the annals of American church history. Your forebears were men and women of faith built on the Rock of Peter; men and women of loyalty and devotion unparalleled. They handed down through the centuries the light or torch of faith which you and your children are carrying today and will pass on with unbroken fidelity to future generations.

Your ancestors suffered persecution for religion's sake. They were denied the right to worship for nearly eighty years in any public house of worship, they were taxed to support an alien religion; they were denied the right of suffrage and the emolument of office; they strained every effort and denied themselves their children's company over a period, sometimes lasting twenty years, in order to give a Catholic education to their sons and daughters. No wonder they called Maryland the "Athens of America" because these young men and women consitituted the only real aristocracy in the world, the aristocracy of mind and letters. You have with you a Catholic culture and refinement that goes back not only to March 25, 1634 but through your ancestors most probably to the days of Augustine, the great Apostle of England. You have kept the faith, you have fought the good fight in religion.

In civics, your sons have gone forth to every war—the French and Indian, the Revolutionary, the War of 1812, when your territory was in possession of the enemy for two whole years, the Mexican War, the War between the States when Maryland presented the unique case at Front Royal of First Maryland fighting against First Maryland, the Spanish-American War and the two great World Wars. You and your ancestors know, better than anyone else in the United States,

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that for the last three hundred years your enjoyment of this land described by Smith and others as a veritable paradise has been broken practically every thirty years.

We would like to recite Paul Williams' contribution to the American Pioneers who made America what it is today:

O Lord, our Heavenly Father,
Almighty and everlasting God,
In whom men have their life,
Their motion and their certain hope.
We ask the witness of thy grace
Upon this sacred spot,
This bit of humble earth
Which we have come to dedicate.
For here once walked the men of dreams,
The sons of hope and pain and wonder,
Upon their foreheads truth's bright diadem,
The light of the sun on their countenance,
And their lips singing a new song—
A song for ages yet unborn,
For us the children that came after them—
"O new and mighty world to be!"
They sang,
"O land majestic, free, unbounded!"

This was the vision, this the fadeless dream—
Tread softly, softly now these yellow stricken sands.
This was the grail, the living light that leapt—
Speak gently, gently on these muted tongueless shores.

In conclusion let us glorify the good God who has blessed this parish with a long line of saintly, learned, and devoted priests who during the three past centuries have lived here, labored here, and in most instances died here. They gave their services for Christ that they might establish an earthly heaven here for your ancestors and for you and an eternal residence for you all in heaven. Both the priests and parishioners have been and will always be to the Catholics of the

United States a glory to treasure and an inspiration to follow.

God be thanked for the seed which was sown and for the great harvest with which he blessed the labors of the early missionaries—three priests stepping ashore on the tiny island of St. Clements, March 25, 1634 and thirty-five thousand priests today offering up the daily sacrifice at holy mass in a nation which drew its form of government—the executive, the judiciary, and the legislative—from the colony of Calvert and White. Hospitals, schools, orphan asylums, colleges and universities, the whole American hierarchy and all it stands for and represents, we see in our minds today. This is the panorama which flashes through our mind today as we join with you in your happy and glorious celebration.

American Spirituality

The traits of American spirituality may be summed up as frankness and openness with absence of human respect, yet with a certain reserve as to outward manifestations of feeling and emotion; a tendency to action and apostolic endeavor in ever-widening spheres of social as well as of personal life; an absence of encumbering associations of the purely spiritual with local or national heroes or traditions; a strong attraction to intimacy with Christ as a person, especially in the Holy Eucharist; a genuine humility and a vivid sense of the universal Church; a reaction against reckless materialism; an inclination toward simple and direct paths and a longing for a point of view that will in some way bring steadiness and harmony into the ever-shifting, flickering, complex show of life around us.

John LaFarge, S.J.

HISTORICAL NOTES

TWO PRISON CHAPELS

In 1937 when the Workhouse and City Penitentiary on Welfare Island were demolished, the Jesuit chaplain, who on week-ends served those institutions from St. Ignatius Loyola's Church on Park Avenue, was asked by the Correction Department authorities to minister to the spiritual needs of prisoners in three small city prisons. These were situated on East 57th Street near Lexington Avenue, under the Family Court-House, on East 121st Street, next door to another Court-House, and on West 53rd Street near 9th Avenue. The priest assigned visited these prisons every third week in rotation. The Family Court-House prison was closed about 1939, leaving two prisons only in the chaplain's charge. Neither of the remaining prisons had anything like adequate facilities for Catholic services or even for hearing confessions. The men confessed in a small dingy room and were interviewed in a similar "lounge."

The old Tombs Prison was being replaced about this time by the new Tombs and Criminal Courts Building and it occurred to the chaplain that, by applying to the authorities, the chapel equipment of the Tombs Prison might be obtained for the chapel at the 53rd Street Prison which had the larger population. The warden at 53rd Street, a Jew, volunteered to ask the Commissioner for a large room and to turn it into as good a chapel as labor and lumber resources would permit. The request was granted and work began immediately. The warden carefully supervised carpentry, painting, and even installation of the Tombs Prison altar. The chaplain stepped in only to make sure that liturgical requirements were fulfilled. The completed chapel is a tribute to the friendly cooperation of the Jewish warden. The altar, newly and tastefully painted, pews and confessional were installed. Other furnish-

ings were also moved up from the Tombs Prison and when the opening day came officials of the Department of Correction and of the Parole Commission came with other friends and guests. Appropriate speeches were made.

Among the guests was the acting-warden of the prison on 121st Street. Although a Catholic, he had been, up to that time, quite indifferent to doing more than moving a few benches into a vacant room and giving the gloomy walls of the improvised chapel a coat of paint. He was given a front seat at the opening of the 53rd Street Prison Chapel and pains were taken to make clear what the Jewish warden's attitude had been. The effect was immediate. The Catholic warden went back to Harlem determined to outdo the Jewish warden, if not for the highest motive, surely, because of the racial angle. He got to work on a large room and produced a much better-looking chapel than the Jewish warden had devised. He plagued authorities for carpenters, painters, and artists, all of them local or Riker's Island inmates, and in less than two months a fully equipped chapel for Catholic, Protestant and Jewish use was opened. Voluntary offerings from Catholic employees, chiefly members of the "Catholic Guild of the Department of Correction and Parole Commission," which had been organized by the Commissioner and the chaplain, provided vestments and other necessary articles for Catholic services. Materials that had been used in the old Tombs Prison were shared by both chapels.

In March 1940, the chaplain considered it not inopportune to approach Father Rector on the advisability of transferring these chapels and chaplaincies to the local parishes. The permission was readily granted both by the Father Rector and the Chancery. An inventory of all Catholic chapel materials was made and the Jesuit chaplain gracefully bowed out of the picture.

GABRIEL A. ZEMA, S.J.

HIROSHIMA COMES BACK

"I came to Okayama as an undertaker." This is the way Father Gerard Hamacher, who made his theology at Woodstock in the twenties, describes the task which confronted him at the Catholic Church of Okayama, prefecture of Hiroshima, late in 1945. Any visitor to Okayama can see for himself that, materially speaking, the most prosperous parish of the entire prefecture needed only burial. The red-brick facade is all that is left of the church. Fires, started by bombs from B 29's, consumed the cedar beams and exquisite panelling of the roof and walls; flames swept away the rectory behind the church and the adjoining orphanage conducted by a Japanese sisterhood. Nights were nights of panic, of screaming sirens, of long vigils on the swampy ground near the river until the raids were over. Then the return, with the gloomy prospect of finding only coals and ashes where before a home had stood.

But the Catholics of Okayama, whose church had once been the cathedral of a bishop and who had given sons to the priesthood, would not let Father Hamacher and his assistant, Father Joseph Kopp, S.J., perform the obsequies and write off the Okayama church. They made it clear that they wanted their missionaries to be directors of a rebirth and of even greater apostolic labors.

A new day of enterprise dawned and Catholic laymen readily assumed positions of leadership. They relieved their priests of the details of parish routine and calmly and deliberately came forward in the city with the proclamation of Christian ideals. Suddenly the problem for the missionaries changed from one of concern about the ruins lying about to one of finding time for coordinating all the activities of the apostolic Catholics of Okayama.

Many of the newly converted and many catechumens live miles away in villages where they are the only

Catholics. Catholic life, with only Sunday contact with other Catholics, can require heroism. New Catholics everywhere need much encouragement but this is especially true of the mountain villages and farming hamlets of Japan. To visit these remote spots involves no little toil. Father Jerry Hamacher often had to walk many miles to visit his scattered flock and take them the consolation of the Holy Sacrifice and the Sacraments. Recently, however, Generalissimo Franco has donated a small motorcycle to the mission. It enables the Fathers to visit the sick in rural areas and to say Mass in several places on Sundays. In more normal times the Catholics would be able to travel to church by auto, bicycle, and railroad. But now even the price of traveling by rail is prohibitive.

In Japan, a person who becomes a Catholic does not suffer from family bitterness but is necessarily caught in a net of painful misunderstanding. When, for instance, the family gathers in the morning before the household shrine, the abstaining Catholic member appears quite unsympathetic to the others and is apt to feel like an outcast. The task of the missionaries then is to teach these converts "to dare to be different." It is especially imperative that Christian family life be explained and Catholic social attitudes made known.

When I arrived at Okayama, I found posters everywhere advertising lectures on youth, love, marriage and the new social order by Jesuit professors of Sophia University. One of these Fathers addressed a group of non-Christians on the premises of a pagan temple. Another spoke to the railway personnel. The latter expected only a handful of hearers, but the parishioners had done such a good job of advertising that the hall was full of employees and executives on a hot summer afternoon.

The Japanese are intellectually alert and, now that restraints on Christianity have been abolished, many are pondering Christian doctrine and morals. A group of well-trained catechists has been formed to answer

questions and instruct classes of converts. This group is constantly increasing in proficiency and numbers.

On Saturday afternoon a copy of Japan's Catholic newspaper is addressed to each family. It is placed with other literature in the private letter box which each family has in the vestibule of the chapel. On Sundays the Catholic bookshop at the door of the chapel also does a thriving business. The new *Catholic Digest* disappears with special rapidity, as it still publishes, because of the difficulty of securing newsprint, about sixty thousand copies less than the demand.

Parishioners in the radio and newspaper business see to it that Catholic news is brought to the attention of the public. The *Nippon Times* recently remarked that the Catholic Church in Japan is the most consistent opponent of birth control. Catholics are also active against objectionable motion pictures and recently obtained 40,000 signatures to a petition to the National Diet against them. A police captain informed one of the Fathers that this initiative had encouraged the city authorities, somewhat at a loss as to the exact moral position of the new order.

Back of all this activity is an improvised but immaculate little chapel. It is really a long cabin and contains five rooms in addition to the chapel proper. Since the Japanese do not use bedsteads, two of these rooms are readily transformed into daytime offices. Here the Fathers, aided by the Japanese Sisters and their devoted parishioners, preach about the Light of the World and by their teaching attract many pagan hearts to the radiance of that Light.

DANIEL F. MCCOY, S.J.

OBITUARY

FATHER FREDERICK W. HENFLING

1891-1948

Father Henfling was born in Buffalo, New York, on October 9, 1891. He was the fifth of the eleven children of Anton and Margaret (Lautner) Henfling.

His parochial school days and his four years of high school have been described by a close friend. They were not marked by any extraordinary events except the doing of things in an extraordinary way. Young Fritz always had one purpose in mind, that was the priesthood; to it he directed all his energies. School meant work and application for that purpose. He distinguished himself in his high school days by his scholastic ability and by the seriousness which characterized him even on the playing field. His intenseness was notable whenever there was competition of any sort. He never let anything interfere with the job on hand. Since he had to earn his way through school, there was scanty time for after-school activities or prolonged vacations. The summer months brought a change of occupation, with a view to earning money so that schooling could be completed.

His friend started high school a year before Fritz did but waited a year so that they might enter the Society at the same time. It meant no small sacrifice for their parents to consent to their going. Older sons usually helped out financially when they reached working age. Leaving home just when parental hopes would have been fulfilled called for real sacrifice. But such sacrifices were gladly made when God's interests were involved. Future blessings compensated in many ways.

"Whenever, later on, I heard of Father Henfling's successful activities in the mission field," his friend writes, "I always said that it was to be expected. My reason was that I had watched the foundations being

laid in earlier years. Fritz was always conspicuous for courage. It often happened that boys in the neighborhood would get into a fight. Young Henfling quickly judged the situation and, without the least fear, stepped right in and broke it up. At times the peacemaker was badly scuffed. He felt fine, however, because he had saved somebody else from a mauling.

"This courage was also manifested in overcoming obstacles. He never dodged them nor sought the easy way out. The words of the Sibyl to Aeneas fitted him: *Tu ne cede malis sed contra audentior ito.* Fritz always worked on the principle that, if a thing is worth doing, it is worth doing well; and this applied to work, play, and prayer. He had a time for everything, and was ready with the courageous effort required to make sure that all things were performed on schedule.

"Stories about his humility, some facetious, others serious, have often been told. Here, too, the seeds were sown early in life. Fritz never had a false idea of his abilities or accomplishments. He realized perfectly that God had given him whatever he had and that all talents must be employed for God. His profound respect for authority and his obedience not only to the commands but to the desires of his superiors were manifestations of the spirit of faith of this man of God. Physically he was capable of almost any type of work. Some of the stone walls and dams at St. Andrew-on-Hudson are the work of his strong hands.

"To courage and humility he added perseverance. This was always a notable characteristic. He never gave up once the task had been started. 'At least finish the job,' he often said. He gladly spent his hours of leisure in helping others and he never considered time so spent as lost time. He knew that some thought that his perseverance was merely stubbornness or bullheadedness but this never seemed to bother him."

* * *

Mr. Henfling, the scholastic, began his regency at Loyola High School in Baltimore in September 1918. To the boys of Loyola, who today are leaders in city

and state government and who have swelled the ranks of the professions: priesthood, medicine and law, the young scholastic was the man of the never-failing smile, the helpful hand and the over-flowing heart and he has lived in their memories as "Henny." When they talk of him they are easily "laudatores temporis acti." But Mr. Henfling in 1918 was not faced by the solid citizens of today but by a lively, fun-loving group of Baltimoreans who were much more anxious to see the Blue and Gold whip Calvert Hall or smother Mt. St. Joseph, their traditional rivals, than interested in the details of Latin grammar or Greek syntax.

Mr. Henfling's greatest interests, almost his loves, were Loyola, his class and the Buffalo baseball club. In those days the Baltimore Orioles under the famous Jack Dunn regularly defeated the Bisons. Next morning, Mr. Henfling would find the blackboard covered with the score and the highlights of the game. Had the Bisons only been able to listen to the explanations which preceded the Gallic War or the Greek Reader, the Queen City on Lake Erie might have won the pennant yearly.

But the real Mr. Henfling was the regent who really and truly loved Loyola and his boys. Day after day for four years, his sterling unselfishness evoked in the hearts of his students a loyalty to Loyola and to the Society of Jesus which has stood firm over the years. But deeper still was the true, simple spirituality of the man. It will be longest remembered. The men he taught were always outstanding members of the Sodality. Drives for foreign or home missions usually found his class in first place both in prayer and in contributions. After twenty-five years his students recall flashing blue eyes as their young teacher preached again and again admiration for the purity of the Blessed Virgin and unselfish love of the Sacred Heart.

Despite boyish tricks and prankishness on the part of his class which would have tried a saint, Mr. Henfling was always kindness itself and never allowed himself the pedagogue's privilege of "pulling rank", or of

doing anything else which would belie the love that was in his heart for his boys.

An anecdote will serve as an illustration of this. By November 11, 1919, its first anniversary, Armistice Day was not yet a public holiday in Baltimore. The victory spirit, however, was still riding high and the older boys at Loyola decided that a holiday was in order, with or without official sanction. As the assembly bell rang, the students milled around in the lower corridor, pulled one way by respect for authority and the other by some youthful orator who was declaiming in the style of Patrick Henry's liberty-or-death rhetoric. The patriots were in a majority and the stampede for Monument Street began. Suddenly Mr. Henfling appeared in the doorway and called for his section to return to their books. Every one returned despite some loud name-calling on the part of the rebels. As one of those who returned put it, twenty-five years later, "we could not let Henny down."

In June 1948, the Loyola High School class of 1923 held its twenty-fifth reunion at the Stafford Hotel in Baltimore. Forty-six members of a class of fifty-seven were present. Their teacher in fourth year was the guest of honor and principal speaker. His well-chosen remarks brought back many happy memories and when he mentioned Father Henfling, all felt that Henny was right there with his boys. There were no dry eyes around that banquet table: all those middle-aged men were back again on Calvert Street, awaiting with eager faces the arrival of their beloved teacher.

* * *

Father Henfling sailed with Father Jeremiah Prendergast from San Francisco for Manila on August 10th, 1927. An operation for appendicitis had prevented his sailing in July with Fathers Andrew Hofmann, Hugh McLaughlin, Daniel Sullivan, and Maurice Mudd. His first assignment was to Sumilao, Bukidnon, to help Father Joseph McGowan. Two years later he became pastor of Sumilao and remained there until 1939 when he was succeeded by Father Carl Hausmann. Father

Henfling then inaugurated the new parish of Santa Fe, Bukidnon, near the Del Monte Pineapple Plantation. At once he became a great friend of all the plantation officials and they helped him to build his church and rectory. He also was allowed to fill up his truck with pineapples whenever he passed by. This he did regularly and then distributed them to the Fathers all along the seacoast. "Here comes Fritz with another load of pineapples," was the prelude to pineapples for breakfast, dinner and supper, until they were all consumed. On his own farm he grew oranges, coffee and peanuts, all of which he distributed with the abandon of Santa Claus. He was too charitable to be a prosperous farmer.

On February 2, 1929, Father Henfling made his solemn profession in the Church of St. Augustine at Cagayan, Misamis. The ceremony was unique up to that time in the Philippines. In addition to Father Henfling, Fathers Thomas Gallagher, Alfred Kienle, Thomas Murray, J. Lewis O'Neill and Martin O'Shaughnessy pronounced their Last Vows that day.

Although his parish of Sumilao was dedicated to Our Lady of the Pillar, Father Henfling called the school he built with his own hands the Little Flower School. And how he did love that school and its pupils! Although there were no buses, the pupils flocked in from far and wide. When his teachers failed to arrive because of illness or a storm, Father Henfling himself took over. How well his pupils were trained was clear to everybody who attended the Cagayan diocesan academic contests, which Bishop James Hayes inaugurated in order to show the general public what his parochial schools were accomplishing. Year after year to the surprise of the thousands who attended these contests, always held in the open, and to the chagrin of the other pastors, Father Henfling's pupils regularly took the first prizes in reading, writing, arithmetic, and religion, not to mention such subjects as basket weaving and folk dancing. To celebrate these triumphs, Father Henfling composed a song to the tune of *My*

Wild Irish Rose: "You may search everywhere but none can compare with the Little Flower School."

The day that Governor-General Dwight Davis arrived in Bukidnon was a banner day. The school children met him in a beautifully decorated spot on the main highway. The band played. The children danced and sang. Mr. Davis was so surprised and delighted that he had his picture taken shaking hands with Father Henfling. He also promised to allocate money for the completion of the highway which was being built at the time. The same reception was staged a few years later when Governor-General Theodore Roosevelt, Jr., on an inspection tour arrived in Bukidnon. And Father Henfling again won an appropriation for the Bukidnon highway which was soon completed.

* * *

Returning to his mountain mission on the afternoon of January 24, 1931, Father Henfling nearly lost his life when, rounding a dangerous curve, the edge of a road gave way. Father Henfling described the incident in a letter to his benefactors in the States. This letter is so characteristic of the man that it deserves to be quoted at length: "Through no fault of my driver, while we were passing along the narrowest part of the road near the brink of a precipice, two or three stones broke away from the edge. The next instant our truck, which carried a load of kerosene and gasoline, rolled over the cliff and down the deep canyon at a death-dealing speed. One little boy managed to jump out. About ten feet from the top of the precipice, the second boy caught hold of the tall grass and clung to it. Fifteen feet lower down, the driver landed in a clump of bushes and managed to hold on. I missed the clump and fell to the bottom of the canyon, a distance of seventy feet, landing a few feet away from the rocky bed of the river. At once I thought of the truck and prayed: 'Dear Lord, don't let the truck fall on me.' Just then it crashed to the earth about five feet away. Nearby I saw my small traveling bag. It was open

and the contents scattered, but my crucifix remained inside. I quickly took it and pressed it to my lips: 'O Jesus, how good You are.' Then I turned to the driver and the boys and said to them: 'See Who saved us!' Truly the merciful providence of God is the only explanation. We should have been killed or crippled for life, so numerous were the rocks we rolled through during our terrifying fall. And yet, not a single broken bone; not a serious injury! Merely a few slight scratches and bruises. In fact, thirty minutes after our fall, we crossed the river, climbed up the other side of the canyon and walked home, a distance of four miles. We escaped not only the danger of a seventy-foot fall down the cliff but also explosion and fire. The gasoline and kerosene came tumbling down and the containers were smashed. Although kerosene and gasoline flowed freely, there was no spark of fire and no explosion. Miraculous! I feel as if a new life has been given me. With renewed courage and confidence, therefore, I must continue to carry the torch of the faith to the mountain-tops. I dare not falter. I must go onward and upward, fearless and faithful. The damaged truck, the lost cargo, my bruised body,—all must spur me on to scale the heights of nobler effort in quest of immortal souls. And you, dear friend of the missions, please help me to recoup my material losses and to continue to preach the word of eternal life to the more than fifty thousand pagans and Christians in this extensive province of Bukidnon. If you want a dollar to go a long way, send it without a moment's delay. Now is the hour of dire need. Delay may be disastrous for the school and the farm. Also pray real hard for me so that I may become another St. Francis Xavier. I shall pray for you."

Another proof of the zeal of this intrepid priest is the following simple account of one of his spiritual conquests. It was found among his papers: "By God's grace we have been able to convert a public sinner, for some years estranged from the Church, and head of a vicious little organization whose members robbed

homes and destroyed crops. At first, when I heard he was sick, I visited this man as a friend, arranging to get information on his condition. He gradually came around. Some weeks before his death, he received Holy Viaticum and before long would even send for me. I assisted at his death. He was conscious to the end and answered the prayers. Although none were seen to bemoan his passing, yet we know that his conversion must have caused the Angels to rejoice."

When the war broke out on December 8, 1941, Father Henfling was ordered to take over Tagoloan Mission. Here his knowledge of the mountains proved invaluable to the United States Army. The Tagoloan residence became a rendevous for all and Father endeared himself even to the non-Catholic officers. Since most of the soldiers were Catholic Filipinos, he also assisted the overworked chaplains in every possible way.

When in the night of May 2nd-3rd, 1942, the Japanese started the softening-up bombardment, Father Henfling was preparing for a special celebration of the feast of the Holy Cross. Enemy troops began landing, not without heavy losses, shortly after dawn. Father Henfling spent his time hurrying from one shore-battery to another, scattering encouragement and blessings everywhere. Since the United States troops had no anti-aircraft guns, the order to retreat to a second line of defence was soon given, with further instructions to join the main force at Impasugong if possible. All day long soldiers and refugees journeyed up the mountain side, through forests and jungles, at the mercy of the Japanese bombers. Father Henfling seemed to be everywhere, encouraging, assisting, leading. Long after midnight, completely exhausted, the refugees reached Impasugong. The battle raged for ten days. Suddenly the order to surrender came from General Wainwright and the fighting ceased.

While the Japanese were consolidating their gains, our troops were ordered to Australia, only a small occupation force being left behind. Bishop Hayes and

some Jesuit priests and scholastics were taken prisoner and soon afterwards interned near Davao. All the other Jesuits withdrew with their people into the forests and jungles.

Not long afterwards, Father Thomas Rocks decided to go to the coast and take a submarine to Australia. Father Henfling did his best to convince him of the uselessness of this and pleaded with him not to go, but Father Rocks would not be dissuaded. The Fathers went to confession to each other and blessed each other. Then they embraced and parted. Soon after this Father Rocks fell sick. Later, he was killed one night by members of a mountain tribe, called Magahats, while trying to settle a dispute between them and some American soldiers. When Father Henfling got news of Father Rocks' death, he was disconsolate and blamed himself for the separation, especially as Father Rocks did not understand the Bukidnon dialect. His sorrow was somewhat lightened, however, when he recovered Father Rocks' spiritual diary and read the last lines. In them Father Rocks expressed his joy at having an opportunity of working for the salvation of the mountaineers.

A few weeks later Father Henfling sent several Filipino boys to the plundered Convento in Tagoloan to recover the parish records. The boys were captured and forced to reveal the whereabouts of the American priest. The Japanese sent them back with a friendly note, promising immunity and assistance if he would return and bring the Tagoloan people with him. The letter was so friendly and obviously sincere that it might have proved disarming had Father Henfling not witnessed the removal of Bishop Hayes and the other Fathers who were captured. Many of the officers of the Japanese occupation forces in Mindanao were former residents of Davao. Their attitude to priests and people was very friendly and they were quite ready to make concessions. Not long afterwards, however, orders from Tokyo declared all Americans prisoners of war, even though they surrendered as non-combatants.

This was tactically a great mistake. It led directly to the formation of a guerrilla army which prevented the Japanese from ever getting full control of Northern Mindanao.

When a company of guerrilla soldiers, including many Americans, was stationed at Santa Ana, near Tagoloan, Father Henfling went there and lived in the Convento. The American soldiers were for the most part non-Catholics but they had great esteem for this little priest. One day a group of them saw a lone Japanese lieutenant approaching. Father Henfling asked the soldiers to hold their fire, while he went down to meet the intruder. To his great surprise the lieutenant greeted him by name and proved to be a graduate of St. Augustine's School in Cagayan. He had asked his commanding officer to let him come ashore to talk to the people, many of whom he knew well. Father Henfling informed the lieutenant, whose name was Kamimay, of his danger and urged him to return to his ship at once.

For some months the Japanese were unable to cross the Tagoloan River. During this time Father Henfling visited the Fathers and Sisters as far as Balingasag, encouraging, consoling, and winning confidence by his bravery, cheerfulness, and implicit trust in God's protection. His kindly reception of both leaders and people and his entirely spiritual and supernatural outlook were a real source of strength.

In November 1943, when the Japanese were endeavoring to form a puppet government in the Philippines, the American priests were given a last opportunity to surrender. The dead-line was set for November 30th; after that date they were to be taken dead or alive. Nobody responded to the offer and the hunt was on. Toward the end of July 1944, the situation became grave. Seventeen thousand crack troops battered down all opposition along the coast and scoured the mountains and jungles. At this time Father Henfling was quite ill, but he managed through sheer will-power to

stay on his feet. He gave away most of the medicine sent to him.

By the end of August, the Japanese had burned most of the large buildings in the mountains. They were then suddenly recalled to Cagayan and did not return in large numbers until March 1945 when, with defeat staring them in the face, they were more dangerous than ever. Meantime the American bombers had come in on the feast of St. Peter Claver, September 9th, 1944, to destroy Japanese installations and airfields.

One little incident, bordering on the miraculous, occurred at this time. Father Henfling said Mass at dawn in the little church at Patrocinio de José. Just as he finished, the Japanese attacked. "I ran to the forest", Father Henfling said, "but soon recalled that I had left my pyx, containing the Blessed Sacrament, on the altar. I decided to go back, and if need be, surrender, but at any rate to save the Blessed Sacrament from profanation. When about thirty yards from the church, a Filipino whom I had never seen before, dashed up, placed the pyx in my hands and said: 'Hurry away, Father. The Nipponese are in the church and intend to use it as their headquarters.' I got back to the forest safely but the thought kept returning to me that my unknown friend had used the word: Nipponese. It was the first time anyone out there had used the word for the Japanese."

After the American forces landed on Leyte in October 1944, things got too hot. The Japs were trying to find hide-outs in the hills for themselves now. It became imperative that our Fathers should return to the coast. A Father at Jasaan sent an Ateneo de Cagayan student, Leoncio Jardin, with quinine to Father Lucas. At the same time he sent a message urging that the Fathers come down. Dangerous notes were usually written in Greek letters. This time the situation was so urgent that English was used. A misunderstanding could not be risked. Unfortunately the Japanese captured Jardin and, when they had read the note, shot him in anger. Father Lucas and Father Henfling, how-

ever, soon crossed the canyon and went down to Balingasag on their own initiative. Father Henfling came in two days after his superior since he stopped along the way to encourage the people by saying Mass for them and telling them stories as only he could tell them.

On April 16, 1945, Father Lucas, Father Henfling and others were carried on an American PT boat from Balingasag to Mambajao, where they were welcomed by Father John Pollock. Fortunately the famous Chick Parsons had already visited Mambajao and left several cases of milk and other canned goods with Father Pollock. It was not long before Father Henfling was strong again. Then the people of Talisayan, Misamis Oriental, without a priest since the death of their beloved pastor, Father John O'Connell, in July 1944, begged Father Henfling to come to them. He accepted the invitation and had spent several fruitful weeks there when he was ordered to Cagayan. His first care on arriving at his new post was to put up a shack to live in. There he received the American officers, stored supplies and housed as many as four visiting Fathers. In addition he covered the sacristy of the cathedral with nipa and built a larger shack for Bishop Hayes. He even found time to visit his Tagoloan parish. When the relief commission arrived, Father Henfling was appointed chief distributor for the region and began to thrive in his favorite role of Santa Claus.

* * *

During Christmas Week of 1945, workmen were engaged in repairing the cathedral at Cagayan. A poor fellow, delirious from a long siege of malaria, entered the church and, picking up a crowbar, attacked the startled workmen, who saved themselves by flight. The temporary maniac, still brandishing the crowbar, made for the Convento, where the Fathers lived. Father Henfling saw what was happening and approached the man in order to disarm him. Thereupon the poor fellow plunged the crowbar into Father Henfling's side and bit his arm. Father Henfling held his assailant's nose

so tightly that he was forced to open his mouth. He was soon overpowered. The wound in Father Henfling's side was deep. He was rushed to a local hospital for treatment and afterwards taken to a United States Army hospital. After a few weeks, he was quite all right and his usual smiling self. When his assailant was tried, Father Henfling persuaded the judge to release him. Then he got a new suit for the poor fellow and gave him carfare for his trip home.

* * *

Father Henfling sailed from Manila on September 2, 1947 and arrived in San Francisco three weeks later. The four Filipino scholastics, who were his companions, hastened across the country to begin their theological studies at Woodstock. Father Henfling lingered for awhile in California, visiting our University in San Francisco and the novitiate at Los Gatos. On December 8, 1947, he attended the annual banquet of the Philippine Mission Bureau at the Hotel Commodore in New York City and had the happiness of meeting many old friends who had been in the Islands with him. Then he came to Baltimore for a few days to visit some of his former pupils and to attend the twenty-fifth anniversary banquet of the Class of 1922 of Loyola High School. The next day he paid a short visit to Woodstock and answered hundreds of questions put to him by his friends, especially by his former superior, Father Lewis O'Neill.

Christmas was approaching and Father Henfling was anxious, after thirty-six years in the Society and twenty in the Philippine Islands to spend that day with his family in Buffalo. In Buffalo, he resided at St. Ann's Rectory, busying himself giving lectures on the missions and gathering funds and supplies to take back with him. He also helped out pastors in nearby towns and, when one of them fell sick, took over the parish for a time. But Father Henfling was not feeling well and said that he could not sleep because of severe pains in the stomach. On April 27th, 1948 he was taken to Sisters Hospital where the X-rays showed a very

serious condition. A major operation was performed on May 12th. It left the patient so weak that frequent blood transfusions were required. Those who attended Father Henfling at the time were struck by the condition of his feet, scarred, discolored, and twisted. They bore eloquent witness to the miles and miles of travel, through mud, stones, and thorns in the jungle. For a long time during the war, many of the Jesuits in the hills of Mindanao had no shoes.

On May 22nd, a second operation was necessary. Following it, Father Henfling became weaker and weaker. On the 24th, feast of our Lady of the Wayside, he mentioned to the superior of St. Ann's his concern over his obvious lack of progress. Father Rudtke knew that there was no hope and suggested that perhaps our Lady on her feast day was giving him a premonition that he would not recover. Father Henfling understood and immediately offered his life to the Sacred Heart, the Blessed Virgin Mary, St. Joseph, his Guardian Angel, and St. Ignatius. "Thank God," he said, "I will die as a priest of the Society of Jesus." During his last hours, his sterling spirituality impressed all who were present. Perfectly resigned, he placed himself in God's hands and was ready to accept whatever God willed. Although suffering a great deal, he made light of the pain and submitted like a child to the directions of those who had charge of him. Even during a spell of delirium his thoughts were spiritual. He spent the night before he died repeating parts of the Mass. Spirituality had become a second nature with him; he breathed it.

On the afternoon of Corpus Christi, May 27th, it was clear that the little apostle was dying. A priest and members of his family were summoned. Father, who was now quite conscious, answered the prayers for the dying. At 2:45 P.M., while pronouncing the Holy Name, he gave back his heroic soul to the Maker he had served so well. More than a thousand people attended his funeral at St. Ann's. Bishop O'Hara of Buffalo gave the absolution after the Mass and Bishop Burke, Auxiliary, read the prayers at the grave.

In the judgment of his companions on the missions, Father Frederick Henfling was truly a man of God and a great-hearted apostle, who was always an inspiring example of zeal. He had the gift of good counsel and the true sense of values which goes with it. Slow to start at times due to his many preoccupations, he always started in the right direction. His charity and cheerfulness never failed during twenty years in Mindanao. He understood the Filipinos, respected their customs and was fluent in their languages.

Most Reverend James T. G. Hayes, S.J., Bishop of Cagayan, wrote of him:

"In the death of Father Henfling, Mindanao has lost one of its best missionaries. He gave twenty years of continuous service to this mission and during all that time I was intimately associated with him. As his religious superior I welcomed him to Mindanao in 1927 and, as his Bishop, I bad him 'Bon Voyage' as he left for the States in 1947 for a well deserved rest. During the intervening years we shared together all the joys and sorrows, as well as the trials and triumphs which come to every missionary. Because of his apostolic zeal, his amiability, his fluency in the Visayan dialect, his practical knowledge of building and his endurance of hard physical work, Father Henfling succeeded where others would have failed in the very difficult missions of Bukidnon.

"Besides these virtues of a good missionary, Father Henfling possessed three qualities which delight the heart of a bishop or superior—his willingness and readiness to do any work at any time, his constant cheerfulness and his enthusiastic optimism for the future of our missionary work.

"We were shocked by the news of Father's untimely death as we all were looking forward to his return in the near future. We can only hope and pray that his noble example and his generous sacrifice will be an incentive to others to follow in his footsteps. We have lost a zealous missionary and a devoted friend and coworker, but we feel that we have gained an intercessor

with the Sacred Heart to win many blessings for the missions so dear to the heart of the 'Little Missionary of the Mountains'".

BROTHER EDWARD PONHOLZER

1879-1947

If the only difficult feature of a biographical sketch lay in conforming the writing to the facts of the subject's life, there would be no task more simple than sketching the life of Brother Edward Ponholzer, S.J.

With so many, the real labor is to reconstruct a plan which has shifted and changed under the stresses and strains of human existence, to make reasonably certain that what is now written has some conformity with what has previously been thought and done.

But with Brother Ponholzer the process is reversed and the labor has already been done by the subject himself. At the dawn of his own maturity he found his biography already written, down to the most intimate details—and he spent a lifetime in conforming his every thought and deed to the details of a life long since delineated for him.

He found the general plan of his life set down in what Ignatius prayed would be the pre-written biography of every Jesuit, our Constitutions. And the more intimate details he found in the Rules for the Temporal Coadjutors.

The story begins among the beautiful mountains of southwestern Germany, in old Catholic Bavaria. At a considerable elevation in a saucer of the Bavarian hills, about fifty miles west of Ratisbon, lay the old town of Zwiesel. It consisted mainly of neat white cottages, small farms and factories, clustered about an imposing parish church.

Aside from a moderate amount of small farming

and woodcutting, the majority of the seven thousand population found employment in the six glass factories which established the economic life of the town.

It was in this setting of natural beauty, thrifty industry, and devout piety, which have been the characteristics of Bavaria and its people, that Edward Ponholzer was born on May 28, 1879.

The Ponholzer children attended the village school for their early education, and Father Noepl, then curate of the parish, taught them their catechism.

A single word here of Father Noepl. His spiritual children not only were formed by the zeal of this young curate, but until the day of Brother Ponholzer's death, letters of spiritual direction arrived at regular intervals from the aged Pastor, in the 92nd year of his age, the 66th of his priesthood. Brother Ponholzer carefully kept these letters, and cherished them as treasures—a half century of spiritual direction and a beautiful testimony of the enduring solicitude and zeal of a true Father in Christ.

Among Edward's earliest and closest friends was Henry Probst, also of Zwiesel. It was while Edward was still apprenticed in the saddlers' trade that Henry, under the direction of Father Noepl, made his decision to come to America and join the Society of Jesus as a Temporal Coadjutor, the Jesuits then being exiled from Germany.

That was in 1898. On Palm Sunday the apprentices' sodality gave an entertainment in which the two young friends took part, and a few days later Father Noepl held a little departure ceremony for Henry Probst.

The next morning one of the ladies of the parish took Henry down to the train, while Edward Ponholzer sat outside the saddle master's shop and watched his closest friend leave for America and the religious life. Later he described the scene and wrote, "What thoughts then went around in my head. Three years later I followed him."

And so it was sometime early in 1901 that the young Ponholzer left behind him the fields and moun-

tains of his native Bavaria to cross the Atlantic and join his friend and fellow townsman in Frederick, Maryland.

By June 29, 1901 he had found his way to the old Novitiate on Church Street, in Frederick, and on that day he became a postulant in the Society. Brother Charles Abram, who used to help him go to confession in English, had entered three months before, and Brother John Himmelreicher, another life-long friend, arrived at the Novitiate on September 26 of the following year. Ferdinand Wheeler, who was to be Brother Ponholzer's Rector or Minister for the last 16 years of his life, and who would consign his body to the grave, joined the little group on August 14.

Those who were novices with him at Frederick remember his extreme cheerfulness, his broken English, and a remarkable spirit of piety which grew throughout his life.

But if his pronunciation was imperfect, the spirit which he expressed with it was not. A fellow novice writes that one day he was talking to brother when the house bell sounded the call to duty. The scholastic pointed to the bell and said, "That is God's signal", to which the good brother replied, "Yes, God knock, come in!"

And so he went about the daily round of Novitiate duties, finding God in all things and writing glowing letters back to Father Noepl of Brother Probst's advance in virtue. More than forty years later one of his fellow novices writes that the memory of him "is a memory of innate charity, of simple piety, of great industry and attention to the humble tasks of the lay brother."

Undoubtedly the outstanding event in Brother Ponholzer's noviceship was the transferal of the novitiate from Frederick to St. Andrew-on-Hudson. Pioneering, of whatever nature, is an interesting experience, and it is not difficult to imagine the enthusiasm of the young Jesuits as they packed out of the somewhat cramped

quarters on Church Street, for the rolling hills of the Hudson River.

Not long after his arrival at Poughkeepsie, Brother Ponholzer pronounced his first vows in the Society, and almost at once found himself transferred from his new-found home on the Hudson to the banks of the Patapsco, where he would spend half of his Jesuit life, at Woodstock, Md.

From 1904 until 1908 the master saddler became bookbinder for the College, and was then transferred to Xavier High School, 16th Street, New York City.

It was at 16th Street, for the next nine years that he fulfilled the duties in the clothes room and the wine cellar, and was visitor at meditation and examen.

During his last year at Xavier, in addition to his other duties, Brother Ponholzer was appointed buyer for the community. The following year found him at Holy Cross College in Worcester, in charge of the clothes room and sacristan for the students' chapel. But these were the war years, and Brother Ponholzer was registered with the Government as an enemy-alien. And so of necessity he was transferred from Holy Cross when the United States Army partially took over the management of the College and established a Students' Army Training Corps there.

The change was to Boston College High School, and again he was in charge of the wine cellar, and visitor at the common spiritual duties. The following year he was appointed buyer and put in charge of the clothes room. On July 17, 1922, he became a citizen of the United States.

One incident from his Boston days illustrates his native thriftiness, which would never permit him to waste the smallest thing that might be saved. The clothes room had no adequate boxes for sorting the clothes, and to save the community the expense of installing them, he collected large quantities of waste paper. He sold waste paper to a junk man until he had sufficient money to purchase the lumber and install the boxes himself.

He remained at Harrison Avenue for fourteen years, and still the story was the same. One of his Boston contemporaries writes of him: "There was little to be found out about Brother because his simplicity was so profound and his humility did not allow much revelation of himself. But one thing which always impressed me about Brother Ponholzer, wherever I met him afterwards or during our sojourn together in Boston, was his wonderful cheerfulness and generosity in work and the real brotherly charity he ever manifested whenever you approached him for anything. He was a blessing to any community in which he lived and, I believe, he was such until his sudden death at Woodstock."

New England had become a Vice-Province in 1921 and a Province in 1926, and the status of 1931 returned Brother Ponholzer to his own Province, at the old Loyola High School on Calvert Street in Baltimore.

There, among other duties, he was porter and sacristan. In the latter position he was a great source of delight and edification for the altar boys of the parish. Before evening devotions he would entertain them with tricks and jokes, more humorous in the manner of telling than in the thing told, and when the devotions were finished and the Church was empty, they would find him in a hidden corner near the sanctuary, lost in prayer to his King.

Again the keynote was that wonderful combination of simplicity and piety which characterized his life. A member of that community writes of him: "Brother's devoted leading of the hidden life did not lend itself to outward incidents. I can remember only his apparently uninterrupted spirit of charity and his constant diligence about his work and spiritual duties. The skill and industry with which he plied for the glory of God the trade he had learned in old Catholic Germany must have saved thousands of dollars to the houses to which he was attached."

It was during this time at Loyola that Brother Ponholzer's health showed dangerous signs of break-

ing. He was frequently ill due to a diabetic condition complicated by an ailment of the heart. The doctor reported that, despite his continued activity and cheerfulness, he was really a very sick man.

The following summer he was transferred to Woodstock, mainly to take care of his health. But he could not be idle. On the first floor of the "Green House" he established once more the shop of the master saddler, and there he worked and prayed for fifteen years.

He reconditioned the worn straps and trappings that made up the harness for the farm horses and constantly kept their equipment in repair. His skill in working leather was of the highest class. At one time he made missal and breviary cases for all who needed them. Many a discarded book bag and travelling case were rescued from the dump, and he built strength and attractiveness into them again.

Across from his saddler's shop he set up his mattress-making room. No merchant could slip an imperfect quality over on him. Frequently, in his spirit of thrift, he would buy quantities of second-hand horse hair. He had built his own machine for washing and aerating it, to give it new spring and strength. In this way he made or reconditioned mattresses for the entire community.

His shop was remarkable for its immaculate neatness and atmosphere of piety. Numberless holy cards surrounded his work bench, with a little shrine to our Lady crowning them all. He lived constantly in the presence of God and the Saints, and talked familiarly to them all day long.

One could not be in his shop for more than a few minutes without hearing some simple and inspiring remark about the love of God and His holy will, the goodness of His Divine Providence or the sweetness of His Blessed Mother—and always at least one joke and a hearty laugh.

The day was given to prayerful labor. The morning and evening were spent even more intimately in the presence of God. He was always in the domestic chapel

a few minutes after five-thirty in the morning, and remained there until breakfast. He was in the chapel again shortly after five in the evening, and was there until the bell rang for dinner.

After recreation he would go to his room and read spiritual books in his native German until about eight o'clock, when he again returned to the chapel until bedtime; and this, from day to day, for the last fifteen years at Woodstock.

As time went on the doctors became more concerned about the condition of his health. He was troubled constantly with diabetic infections and the pains around his heart occurred more frequently. Five years before his death the house physician had predicted the coronary thrombosis which closed his life so suddenly about eight o'clock on the evening of August 8, 1947.

That spring he asked to make the earliest available retreat, and who can doubt that he faithfully said the prayer prescribed for thirty days, to gain a plenary indulgence? It was on the evening of the thirtieth day that he went over to his shop for a few minutes after recreation. He found some work that needed immediate attention. It was there that he collapsed, received the last scaraments, and died. May he rest in peace!

Controversies

As age grows upon me I find myself more and more disinclined to pursue controversies to a finish and to contend for the last word. One has had one's say. What little impression one was capable of making has already been made. The number of those who wish to see the matter argued out is bound to be small, and such interest as they feel is probably due to the fact that they themselves hold strong opinions on the subject which no amount of discussion would induce them to modify.

Herbert Thurston, S.J.

VARIA

The American Assistancy.—

NEW YORK; XAVIER LABOR SCHOOL

Harper's for November 1948 carried an article by Jules Weinberg entitled "Priests, Workers, and Communists". It relates the efforts of two Catholic workmen, John Brooks and Ray Westcott, to fight communism in a New York Transit Workers Union. In casting about for means to resist the "Commies", Brooks and Westcott were advised by a parish priest, Father Alexander, to visit Reverend Philip A. Carey, director of the Xavier Labor School.

"Although he felt it impolite to ask, Ray Westcott wondered what kind of labor would be taught at a Jesuit labor school." They were disappointed but they went and "when we saw Father Carey, we first began to know how much we didn't know and how much we'd have to learn".

"Westcott and Brooks entered a long room, with an office at either end, and bookracks lining the walls. Father Carey, a grayhaired, handsome man, pleasant and soft-spoken, came to meet them and take them into his office. His desk was cluttered with union publications, notes scrawled on large sheets of paper, copies of the *Daily Worker*, the *Commonweal* and *America*. He offered them cigarettes, lit a pipe for himself, and listened carefully while they explained their problems and hesitations. This was a classic example of Catholics turning to their clerics for advice. According to the ideas held by many critics of the church, it was now Father Carey's prerogative to use his authoritarian powers by *telling* Westcott and Brooks exactly what they must do. But unless the three men are evading the truth, Father Carey confined himself to an objective review of their problems."

Weinberg goes on to say that Westcott and Brooks were now being aided by "the most militant and successful labor program ever engaged in by the Catholic Church in the United States. Xavier Labor School is but one of a system of schools across the country.

They have been established in every industrial city in the nation: one hundred permanent schools, twenty-four directed by the Jesuits, thirty-two by diocesan authorities, and the rest sponsored by Catholic fraternal organizations, colleges, and the Association of Catholic Trade Unionists."

"Most of the schools came into existence between 1936 and 1944, the era of the Wagner Act and industrial organization by the CIO. And each year 7,500 men and women, like Brooks and Westcott, are graduated into the ranks of labor . . . A host of the United States' 41,000 priests has taken up the cause of organized labor. The ranks of labor priests, as they were called by the newspapers, included Cardinals Mooney, Stritch, and Mundelein; Bishops Sheil and Haas; Monsignors John A. Ryan and Ligutti; Fathers Boland, Monahan, Masse, Corridan, Clancy, Higgins, Shortell, Smith and Hammond—to select at random a few names from a long list."

He goes on to say that Xavier is the largest and oldest of the schools, having been founded in 1911. One of the first faculty was the Reverend John A. Ryan, the father of the Church labor program in the United States. He asserts that the instructors at Xavier are competent: "The teacher of parliamentary procedure is Peter Belmonte, for thirteen years an official of the Paper Cutters Union, AFL, a veteran of many conventions and union meeting battles. Their instructor in trade union methods is John Holly, original organizer of the building trades in New York, who bears the scars of the struggle against the racketeer Scalise and had been a strike leader and organizer in the textile workers' unions." He mentions also successful students of the church schools: John Holly himself; John Dillon, shop steward in the United Electrical Workers, leader in the anti-communist revolt in that union; Charles Cicchino, who rose from bus driver in a racket-ridden union to international vice president of the same unit, an AFL organization; Dick Horigan, organizer of the Telephone Workers; Dave Keefe and Claire Johnson, organizers of the Stock Exchange Workers; Joe Fischer, president of the CIO Utility Workers.

Weinberg's assertion that there are twenty-four Jesuit labor schools led to a search. According to information available the following localities have, or had, such schools: Chicago, Illinois; New Orleans, Louisiana; Boston and Worcester, Massachusetts; Detroit, Michigan; Kansas City and St. Louis, Missouri; Omaha, Nebraska; Camden, Jersey City, Paterson and Trenton, New Jersey; Brooklyn, New York and Syracuse, New York; Hazleton, Philadelphia, Scranton and Shenandoah, Pennsylvania; Spokane, Washington, and Milwaukee, Wisconsin. It is also believed that the St. Louis School has some branches.

ALASKA

This summer, Father Bernard Hubbard, S.J., was able to fulfill a verbal request of the Holy Father though it took him three years to do it. Father Hubbard flew to King's Island in the Bering Sea off Alaska and conveyed to the Eskimos the gratitude of the Holy Father for a statue of Christ the King given him in 1945 by the Islanders. Father Hubbard at that time presented the statue carved in walrus ivory, to the Pope in an audience, and the Holy Father asked the Glacier Priest to thank the Islanders for him. Done by three Eskimo artists, the statue is a walrus ivory replica of a bronze statue of Christ the King presented to the Eskimos by a Boston woman in 1937.

From Other Countries.—

India.—Father Charles P. Saldanha, S.J., discusses in the *Patna Mission Letter* for November 1948 the future of the Church in India. He says in part:

> What freedom are Catholics going to enjoy in the practice of their religion? What safeguards and guarantees have they for their schools and for regular religious instruction in them?

These questions are all the more pertinent as Catholics form a microscopic minority of one in eighty in this country, though educationally they are among the most advanced communities of India.

The Draft Constitution declares India to be a "Sovereign, Democratic Republic" which will secure for all its citizens "liberty of thought, expression, belief, faith and worship." This liberty of faith, belief and worship is made more precise and clear in the following express terms: "All persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion." Hence Catholics are not only free to practice their religion, but also what is of the essence of their religion is also guaranteed to them, viz. the right to preach and propagate it by peaceful means. No constitutional restrictions are, therefore, laid on missionary work.

Equally encouraging, too, are the liberal guarantees given for freedom in education and the assurance of State aid to schools run by minorities. The relevant articles run thus:

(a) "All minorities based on religion, community or language shall have the right to establish and administer educational institutions of their own choice.

(b) "The State shall not, in granting aid to educational institutions discriminate against an educational institution on the ground that it is under the management of a minority, whether based on religion, community or language."

These provisions are really clarifications and further explanations of an earlier paragraph which guarantees cultural autonomy to every cultural group in the country: "Any section of citizens residing in the territory of India or any part thereof having distinct language, script and culture of its own, shall have the right to conserve the same."

Finally, in denominational schools—to which category all Catholic schools belong—provision is made for religious instruction to pupils outside of school hours, which is already the practice of the great majority of Catholic schools. All in all, therefore, Catholics have much reason to be satisfied that their essential rights in matters of religion and education are firmly guaranteed under the new Constitution, and the work of missionaries will go on as before.

Conversions, of course, are not popular, but, on the other hand, there is a wide and growing acceptance of Christian principles—of mutual love and service, care of the sick and the orphan, the uplift of the downtrodden and the destitute.

The outstanding work done by the Catholic Church and Christian missionary in the service of the sick and the leper, the orphan and the outcaste, the downtrodden and the destitute, is

a challenge to all, and philanthropists are keen on imitating it. "To work with missionary zeal" is an accepted phrase in this country to express the perfection of selfless service.

There is, however, a speck on the horizon which may grow into a dark cloud. Our next-door neighbors, the Burmese, have recently informed their foreign consulates, British, American and others, that the policy of their government does not encourage the expansion of missionary work in Burma, and apart from the foreign missionaries already in Burma, they would prefer Burmese Christians to take over the work in future. This is certainly not a good example to the people of India, but as they are racially different from the Burmese, there is good hope that they will not too readily copy them in this. And we are buoyed up in this hope by the fact that within a week of this discouraging piece of news from Burma came the happy word that the Indian Government has arranged to establish diplomatic relations with the Vatican. The Holy Father will soon send his Nuncio to Delhi, the capital city of India and the seat of the Central Government, while India's representative will reside at Rome. This is not only a very happy augury for the future, but it also shows the enlightened political insight that the men in charge of the new government of free India have brought to their task, and their complete freedom from narrow prejudices and unjust fears.

Trincomalee—Bishop Ignatius Glennie, S.J. of Trincomalee, has just launched the official diocesan Catholic Monthly, the *Beacon.* It appears in both an English and a Tamil edition and was well received all over the island of Ceylon.

Holland—We learn from the *Communicanda R. P. Provincialis* (November, 1948) that the cause of the Servant of God, Father John Philip Roothaan, is being pushed again after being at more or less of a standstill for the last ten years. Father Roothaan's reputation for holiness was so general that steps were taken immediately after his death in 1853 to introduce his cause. The wars and revolutions which followed, however, brought the expulsion of the Society from Rome and Italy and the documents assembled were lost.

The matter was not taken up again until 1922, this time at the request of the Dutch Province. The first canonical process on *fama sanctitatis*, virtues, and miracles was begun at Rome on December 11, 1931. In 1932 investigations were conducted in the Netherlands and also in Switzerland. Since 1933 many answers to prayer have been reported in Holland. In 1934, Father de Jonge, S.J., like Father Roothaan a native of Amsterdam, was named vice-postulator of the cause. In addition to publishing the letters and spiritual notes of the Servant of God, Father de Jonge by his discourses and writings spread devotion to Father Roothaan throughout Holland. In 1935 the body of the servant of God was disinterred and examined. As proof of his repute for sanctity, it should be noted that his heart had been separately interred in a glass vase containing aqua fortis. It was found incorrupt. In 1939, the Congregation of Rites gave its *Nihil Obstat*, i.e., a first general approbation of the writings of the servant of God. The thing most necessary if the cause is to reach a successful termination is a good scientific biography of Father Roothaan. The *sectio historica* of the Congregation of Rites made this known in 1942 and a Father was appointed for the work. Owing to circumstances, he had to be applied to other tasks in 1943. It is thought that another ten years may pass before the beatification. Some, however, are praying that 1953, the centenary of the reestablishment of the Dutch hierarchy and of Father Roothaan's death, may witness this happy event.

Belgian Congo—The seventieth novitiate of the Society has been opened at Djuma in the Belgian Congo. There are six novices, two white and four colored. One of the colored is a coadjutor novice. There are now eleven novitiates in our missions: Tananarive in

Madagascar, Bikfaya in Libanus, Andheri, Eranhipalam, Hazaribagh and Shembaganur in India, Moentilan in Java, Peiping and Zi-Ka-Wei in China, Novaliches in the Philippines and Hiroshima in Japan.

Belgium—St. Albert de Louvain is the name of the scholasticate for philosophy and theology of the Southern Belgium Province. It is located at Eegenhoven on the outskirts of Louvain where the philosophate of the two Belgian Provinces was before the building was partially destroyed by fire in 1940. St. Albert (1166-1194) became prince bishop of Liège in 1191. He was assassinated at Rheims by emissaries of the Empire. The motto of the college will be "*Igne probatum,*" "rappelant l'incendie de la maison en 1940 et le feu de l'Esprit éprouvant la vertu."

Belgium—In 1935 the Flemish Jesuits founded the review *Streven* on the model of the *Civilta Cattolica, The Month,* etc. In 1947 there were 3,000 subscribers. Since 1870 the Dutch Jesuits have published *Studiën.* In 1947 these two reviews were amalgamated under the title *Katholiek Cultureel Tijdschrift, Streven* and the first year has been successful. Father Creyghton, a Dutch Jesuit, has been publishing in Holland since 1946 a weekly called *De Linie.* It has 40,000 subscribers. In October 1948 the Flemish Jesuits began *De Vlamse Linie.*

Our Mothers—In May 1948 a retreat for mothers of Jesuits was preached at Loyola in Spain in the house of retreats attached to the novitiate of the Province of Castile. In October 1946 some Jesuit-mothers, who reside in Paris, asked one of our Superiors if they might meet each month in order to share by some pious exercises in the interior and apostolic life of their sons. There is a somewhat similar organization for mothers of the priests of the archdiocese of Paris. The first meeting of the Jesuit-mothers was held on

November 21st, the day on which the novices of the Paris Province begin the long retreat. Forty ladies were in attendance. The order of time comprised a meditation on a subject proposed by one of the ladies and a conference by a Jesuit on the meaning of a more spiritual union between mothers and their religious sons. In addition the association is a kind of Ladies Aid for the novitiate.

MEXICO

At Guadalajara, Fr. Roberto Cuellar, S.J., is doing splendid social work with his CUIDAD DEL NINO (Boy's Town) inspired by the work of the late Msgr. Flanagan, and adapted to the Mexican environment. The institution is composed of three main bodies: the town itself, with its farms in the outskirts of the city; the primary school, associated with that of the College of Guadalajara; the boarding school for workers, with their workshop and technical training of various kinds. The institution publishes an interesting review, "Mi Hogar" (My Home).

SANTORINO

The distinction of being the smallest Catholic See in the world belongs to the Diocese of Santorino, embracing the 35 square mile island of Santorino in the Grecian archipelago. Founded in 1204, the diocese now has only one parish and 146 Catholics. The Catholic population of 10,000 on the island has been diminished because the people are forced to emigrate to earn a livelihood. Catholics are served by 4 diocesan and one Lazarist priest. The Ordinary of the See is Bishop George Xenopoulos, S.J., who also serves as Bishop of Syra in Greece.

Books of Interest to Ours

Young Mr. Newman. *By Maisie Ward.* Sheed and Ward, 1948. $4.50.

Maisie Ward (Mrs. Frank Sheed) gives us in this interesting book a first volume which her father, Wilfrid Ward, did not care to write at the time he composed the official biography of Cardinal Newman. She had the amazing good fortune of finding quantities of unpublished letters and other documents to, from, and about a man as famous as Newman! With this new material, she has produced a well-informed, widely conceived and discerning narrative of the first half of Newman's life.

Newman's relations with his family were very intimate and unusually prolonged. They are described sympathetically and at length. Mrs. Sheed also tries diligently to fill in all the elements of the background: Anglican, Liberal, Evangelical. She is most successful with the first because much research has been done on that phase of the Cardinal's career. Much remains to be done on the Liberal and Evangelical influences. But for a long time *Young Mr. Newman* is sure to hold the field. And it deserves to, because it is as full of interest as the complete biography of most eminent men.

Mrs. Sheed is right in seeing in Newman's views of Catholic teaching on devotion to our Lady and the saints an almost insurmountable barrier to his conversion. Not long before he joined the Church he wrote that the "services and devotions to St. Mary in matter of fact do most deeply pain me." Even after his conversion he was much concerned on this point and looked back with deep gratitude to his confessor at Rome, Father Joseph Repetti, S.J., (1810-1895). This young priest helped the great convert by telling him that we cannot love the Blessed Virgin too much if we love our Lord a great deal more. Father Repetti, later, spent many years in the Paraguay Mission and was for a time professor of Moral Theology at Buenos Aires. Newman calls him "one of the holiest, most prudent men I ever met."

When writing his *Letter to Pusey,* Newman, as a proof that great Catholic theologians have protested against various extravagances in devotion to our Lady, quoted passages from Canisius, Petavius, and Raynaud, all three Jesuits. In his *Development of Christian Doctrine* (XI, ii, 4) occurs a passage with the implications of which many Jesuits would not agree. He mentions the *Spiritual Exercises* as a work "highly sanctioned, widely received, intimately bearing upon the most sacred points of personal religion and yet one in which very slight

mention occurs of devotion to the Blessed Virgin, Mother of God."

The great fame of Newman is widening steadily and will soon be worldwide. Many Jesuits have contributed to this: Father Toohey, Father O'Connell, Father Rickaby, and perhaps more than these and a score of others, Father Erich Przywara. It is becoming increasingly clear that Newman's stature in the Church is great, not only because of the "ringing rapier of his English style which is, at once, a needle and a sword", as Chesterton characterized it, but also because he met the intellectual problems which were later to produce Modernism and in his deft and delicate fashion gave them an answer, whose profundity is only now being realised.

E. A. RYAN, S.J.

The School of the Cross. *By John A. Kane.* The Declan X. McMullen Co., 1947.

A study of Christ, the Man of Sorrows. In it Father Kane shows how Christ's Passion fulfilled the divine law of suffering and love. Suffering is the lot of every faithful Christian; no matter what his sphere of action, the follower of Christ must deny himself, always heartened by the expectation of eternal joy following temporal trial.

This book will be profitable for beginners in prayer who wish to know the Suffering Christ more intimately. In a style that is somewhat weakened by frequent use of the cliché, the author discusses the reasons for the Passion, describes the intensity of Christ's sufferings, the wholly generous love that motivated them, and the satisfaction that resulted from them.

There is little of lasting interest in this book for those who have read widely on the life of Our Lord. It seems to be written more for the Catholic who is not as yet acquainted with such masters as Goodier, Leen or Marmion.

Father Kane is known for his earlier volumes, *The School of Mary* and *The School of Love.*

C. E. WOLF, S.J.